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THE  
JEWISH EXPOSITOR,

AND  
*Friend of Israel.*

MARCH, 1829.

ZECHARIAH'S PROPHETIC VIEW OF  
THE MESSIAH'S KINGDOM AS DIF-  
FERENTLY INTERPRETED BY A  
CHRISTIAN AND A JEW, &c.

[Continued from page 14.]

INTERPRETATION OF THE PROPHECY,  
ZECHARIAH, CHAPTER X.

Two points appeared to be established in the last chapter; one that the Messiah's kingdom is the subject of this part of the prophecy, and the other, that that kingdom is a spiritual one; or these points, if not proved, were, at least, shewn to be in perfect accordance with every verse, and every line contained in that chapter.

That the Messiah's kingdom is the subject, appeared from the express declaration of the 9th verse, "*Behold, thy King cometh,*" &c., and from the exact accordance of every other with this view.

The circumstances that intimated the spiritual nature of that kingdom, and shewed that the prophecy refers to Christianity, were the following:—the denun-

ciations against worldly-mindedness, wherewith the subject is prefaced and introduced; these being immediately followed by, and contrasted with the promise of spiritual blessings from the Messiah's coming, which were declared to be the remission of sins, and the redemption of the Gentile world from the darkness of idolatry;—next, the personal character of the Messiah, and the express manner of his coming, namely, in meekness and humility;—the peaceful nature of his reign;—the shedding of his blood for the redemption of mankind from the bondage of sin;—the joint instrumentality of Israel in the accomplishment of the great scheme of redemption, but the admission of the Gentiles to a full participation in the blessings which result from it, and the removal of the partition wall, mentioned by St. Paul, (Ephes. ii. 14,) by which they had been previously excluded from them. These are the circumstances that declare the spirituality of the Messiah's kingdom, and these are clearly intimated in the last chapter.

The present will be found to contain somewhat less variety of incident, with more of exhortations and promises than the preceding. These are more particularly addressed to the house of Judah, but their subsequent extension to "*them of Ephraim*" also, is a circumstance that calls for some explanation, without which it would be difficult to shew the chronological order of the events foretold.

Ephraim, or the ten tribes, had gone into captivity long before the time when the prophecy was uttered, which was that of the building of the second temple; nor have these tribes since returned, (what is become of them, or whether they be now in existence, being wholly unknown,) yet is their return from captivity here distinctly foretold. What, then, are we to understand by this return, or who is intended by "*them of Ephraim*," is the question?

On the spiritual view, the captivity means the bondage of sin, and especially of idolatry, into which Ephraim had fallen by their apostacy; and their return will mean their return to true religion, whereby they obtain the remission of their sins, and the gift of eternal life. But what is meant by "*them of Ephraim*?" Are we to understand thereby the original ten tribes who revolted with Jeroboam, and whose descendants are not known to be now in existence? or the remnant of those tribes who returned to Jerusalem, (2 Chron. xi. 16,) and who having joined the tribe of Judah have since become mixed and identified with them?

On this latter view the prophecy may already in part have received its fulfilment, as some of this remnant mixed with the tribes of Judah and Benjamin, in the apostolic age,

were probably among the number of our Lord's disciples, and were thus redeemed from the bondage of sin, and have already shared in the triumphs and blessings of the Gospel. On the former view, supposing what is not impossible, that these tribes are still in existence, we must look chiefly to the future, as regards them, for the accomplishment of this part of the prophecy. But whichever view we embrace, as to those who constitute now the ten tribes, we must still look to the future, (and this is the point to be attended to,) for the full and perfect fulfilment of the prophecy; for so long as any of the house of Israel remain unredeemed, so long must they be regarded, in the spiritual view, which is the view we embrace, as still remaining in the bondage of sin, and not yet returned from captivity.

This then is the essential point as regards the prophetic chronology, that where events are spoken of, which, like the restoration of Israel, are continuous from age to age, or destined to occupy many centuries in their fulfilment, there the prophetic view must needs accord with the nature of the events, comprising at one glance the commencement, the continuance, and the completion of what is foretold; consequently these events not being limited to particular periods like the ordinary occurrences of history, like the fate of a battle or the fall of a monarchy, cannot be dated with chronological precision, except it be from the time of their commencement. And precisely of this nature are the events which form the subject of the chapter before us.

The first of these in order, as well as importance, is the progress



of the Gospel of Christ, or the triumph of Judah, which began with the apostolic age, and has since continued progressive, though with a fluctuating career, and unequal success, up to the present time, when it extends over a large portion of the habitable world; but still without having attained to any thing like the universality announced in prophecy. This then is an event, which being still progressive, is not limitable to a particular period, nor capable of being dated with precision except from its commencement.

Next to this, or to the triumph of Judah, is the promised restoration of Israel, which cannot be deemed complete, while so many of the house of Israel, dispersed over the nations of Christendom, still rest their hopes on the covenant of the Law; a covenant which was Christians believe to have been annulled at the promulgation of the Gospel; but which from the first offered only temporal rewards, and unlike the covenant of grace, gave no distinct promises of eternal life. That the remaining Israelites will ultimately awaken to a sense of these advantages, we may confidently expect from this promise of restoration, and from the predicted universality of the Messiah's kingdom. This then is also an event yet imperfectly accomplished, or still in a state of progression, and therefore yet incapable of being dated with precision.

The abolition of Paganism is another, which though nominally effected at the beginning of the fourth century, is yet so far from being complete, that Paganism still prevails over the largest portion of the globe; and consequently this, like the former, is an event which can be dated only from its com-

mencement. Bearing then in mind the nature of these events, and the impossibility of limiting the date of them to definite periods, we may now proceed with the interpretation of the prophecy.

As the last chapter opened with denunciations of divine wrath against worldly-mindedness, which were followed by, and contrasted with the unfolding of the spiritual nature of the Messiah's kingdom, so the present chapter opens with exhortations to seek for spiritual blessings, and with the promise of their abundant bestowal on those who ask for them.

*Ask ye of the Lord rain in the time of the latter rain; so the Lord causing lightning, shall bring heavy showers, and give to every one grass in his field.*

This language is metaphorical, it is true, and so is invariably that which is employed in describing the plenteousness of the Messiah's kingdom, abounding in corn, wine, and oil, natural plenty signifying abundance in spiritual blessings. Were any one disposed to take such expressions in a strictly literal sense, he would soon find it impossible, for, most of them are mixed metaphors, such as *waters of life, trees of righteousness, garments of salvation*, of which part at least must be figurative; and the spiritual sense is in fact the most literal of any that can possibly be affixed to them. *Ask ye of the Lord rain*, signifies seek the blessings of righteousness, and they shall be freely given to you. When viewed in this light, we shall readily perceive the connection between this and the next verse, which contrasts the value of true, with the worthlessness and deceitfulness of false religion.

*For the idols have spoken vanity, and the diviners have seen a lie; and told false dreams; they comfort in vain.*

That is, the heathen priests and oracles promise blessings which they have no power to bestow, but delude their votaries with false hopes, leading them astray, and leaving them to wander as a flock without a shepherd.

*Therefore they went their way as a flock, they were troubled because there was no shepherd.*

A religion like Paganism, which allowed the unrestrained indulgence of the passions, of pride, avarice, and ambition, was well calculated to seduce; and the Jews, in spite of the continual exhortations of their prophets, in spite of the many signal miracles displayed to them, and wrought in their behalf, had frequently relapsed into idolatry. Nor can it be supposed that the outward worship of idols was alone displeasing to God, and that the indulgence of the passions, which was the soul and spirit of idolatry, was disregarded. The spirit was at least as likely as the form of Paganism to be offensive to Heaven; and accordingly it was continually denounced by the prophets, and had been frequently punished by signal acts of judgment. And in this did the Jewish priests and rulers still offend, by their avarice and worldly-mindedness, and thus incur the displeasure of Heaven, as already intimated, and here repeated.

*Mine anger is kindled against the shepherds, and I will punish the goats.*

The shepherds are the guardians, the goats the leaders of the flock; but the Jewish shepherds and

leaders, misled their flock, and as their forefathers, under Jeroboam, had embraced idolatry, and were therefore allowed to be carried away into captivity, so their posterity, seduced by similar passions, rejected the blessings of the Gospel, and were suffered to remain in the bondage of sin. But the house of Judah having remained faithful, to them was the Messiah promised; and given to those who were willing to receive him.

*But the Lord of hosts hath visited his flock, the house of Judah, and made them as his goodly horse in battle. Out of him shall come the corner-stone; out of him, the nail; out of him, the battle bow; out of him every ruler together.*

Triumphant career and success are herein promised to Judah, but the Messiah's kingdom having been already declared to be a peaceful one, we cannot suppose literal warfare to be here intended. The triumph of true religion over Paganism is no doubt the warfare to be understood.

*And they shall be as mighty men who tread down their enemies in the mire of the streets in battle; and they shall fight because the Lord is with them, and they shall confound the riders on horses.*

And while this triumph is promised to Judah, mercy and forgiveness are declared to Israel also, and their return from captivity is foretold.

*And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of*



*Ephraim shall be like a mighty man, and their heart shall rejoice as through wine, yea their children shall see it and be glad, their heart shall rejoice in the Lord.*

The complete fulfilment of this part of the prophecy must still be future, whether we consider it as referring to the Jews now dispersed over different countries, or to the ten tribes who went into captivity.

In most countries of Europe and probably of Asia also, the usual mode of call to a person just within hearing is a shrill kind of hiss, which is the more readily noticed because differing from all other sounds. This expression is accordingly used in the prophecy to express the recal of Israel, whether spiritual or otherwise.

*I will hiss for them, and gather them, for I have redeemed them, and they shall increase as they have increased.*

The next verse speaks of sowing them again among the people, which appears at first as if again declaring their dispersion; but on the spiritual view there is no reason to suppose that such is the meaning. Sowing them among the people, on this view will signify the blending together of Jews and Gentiles, by their embracing one common faith; whereby they at length become one race, and all distinction is lost under the common denomination of Christians. This also explains the rapid increase of their numbers here foretold, as well as their return from captivity, and their living again. The increase of numbers arising from the accession of converts; their return from captivity, signifying redemption from the bondage of sin; and their living, the re-

surrection to eternal life through Christ.

*And I will sow them among the people, and they shall remember me in far countries, and they shall live with their children, and turn again.*

The spirituality of this return and gathering becomes still clearer as we proceed, signifying the flowing together of all nations, Gentiles as well as Jews, into the house of the Lord.

*And I will bring them again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.*

This extraordinary increase of numbers, which is to overflow all countries, strongly favours the spiritual view, for the actual number of the Hebrew nation is avowedly diminishing, and becoming less and less likely to perform the wonderful changes next intimated. The sea and the isles were common expressions for the Gentile nations, (Gen. x. 5,) while the land signifies always the Jews, from Palestine or the Holy Land—see note. Rivers denote in prophetic language, the people residing on their borders. (Isaiah viii. 7.) *The river*, in particular, signifies the Euphrates and the Eastern nations bordering upon it. This will serve as a key to the meaning of the next verse, which announces the subversion of Paganism in these different countries. Thus, *afflicting the sea and smiting the waves*, denote its extinction in the West; *drying up the depths of the river*, signify its extinction in the East; and *bringing down the pride of Assyria*, and *the departing of the sceptre from Egypt* bespeak its further abolition.

*And he shall cause affliction to pass over the sea, and shall smite the waves of the sea: and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down; and the sceptre of Egypt shall depart away.*

Surely these expressions announce some greater changes than would result from the mere emigration from these countries of a race, poor, afflicted, and despised, as the Jews long have been. And small indeed is the likelihood that the literal subjugation of all these countries by that race, can be here intended. The following verse points out a far more probable and consistent solution of the problem, in the overthrow of their idolatry, and the turning of all these nations to the worship of the one true God.

*And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.*

#### NOTES TO CHAPTER X.

Verse 1. יהוה עשה תזוים ומטר גשם:

*So the Lord shall make bright clouds, and give them showers of rain.*

The Hebrew here may be rendered (See Lowth and Parkhurst) *lightning*, instead of *bright clouds*, and the connexion with rain will then be much more obvious; especially with *heavy rain*, as the Hebrew word literally signifies, which usually follows lightning. The construction will then be as proposed in the text.

*So the Lord causing lightning, shall bring heavy rain, &c.*

Verse 3. על הרעים חרה אפי ועל העתודים אפקוד כי פקד יהוה:

*Mine anger was kindled against the shepherds, and I punished the goats, for the Lord, &c.*

The apparently indiscriminate use of the past and future tenses, in scriptural and prophetic language, has perplexed the best Hebrew scholars. On the converse power of the ך, Granville Sharpe's is perhaps the best treatise. In the present case, unless the ך retain that power when disjoined from the verb, there is no reason for rendering the future אפקוד as a perfect, or, *I punished*, instead of *I will punish*. And, as Mr. Lowth observes, the כי which follows would be more properly rendered *But* than *For*, and it will then be—*mine anger is kindled against the shepherds, and I will punish the goats; But the Lord of Hosts, &c.* The shepherds and the goats both signify leaders of the flock.

Verse 4. ממנו פנה ממנו יתד ממנו קשת מלחמה ממנו יצא כל נוגש יחדו:

*Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.*

The words *corner*, *nail*, and *oppressor*, must be rather perplexing to the English reader, nor can the Hebrew scholar be certain of the precise meaning of each, though their general import is obvious enough. Thus פנה *corner*, signifies in the root to *turn*, and as the corner stone is a guide to the

builder in laying the others, it comes to signify a guide or leader. So יתד, a nail, signifies one on whom others depend. And נגשׁ, an oppressor, like the Greek τυραννος, signifies generally, a prince, as well as a tyrant. Thus these terms are each of them equivalent to a chief or leader.

The verb יצא, which follows, may be either past or future, but the latter accords best with the context, as in the proposed translation. *Out of him shall come forth the corner-stone, out of him the nail, out of him the battle bow, out of him every leader together.*

Verse 8. אשרקה להם.—*I will hiss for them.*

The word hiss, does not to the English reader convey the correct meaning here. In many parts of Europe, and, probably, in some of Asia, the common mode of call is by a shrill sound, very different from either a hiss or a whistle. In some countries it is effected by pressing the tongue against the teeth with the lips open, and sounding the letters—tsz. In others, it is usual to begin with the lips compressed, and without closing the teeth, thus making the sound of the letters psh—but in both, the sibilant sound predominates, and is heard to a considerable distance, while its peculiarity instantly attracts attention from all that are within hearing; and this is no doubt the sense of the term, as here used. The Hebrew closely resembles, and probably gives the etymology of the English word, shriek. (See Parkhurst.)

Verse 11. ועבר בים צרה  
והכה בים גלים:

*And he shall pass through the sea with affliction, and shall smite the waves of the sea.*

This mode of rendering gives a turn to the sense of the passage, which is wholly uncalled for, if not unwarranted by the original; which would be more literally translated, *And affliction shall come over the sea, &c.* But the Jew's mode of rendering is equally correct, and better accords with the context, thus: *He shall cause trouble to pass in the sea, and shall smite the waves of the sea.* The latter expression amplifying and explaining the former.

What is meant by the expressions, the sea, the isles, and the land, is a point of no small importance. In prophetic language, the sea and the isles always signify the western Gentiles, or European nations; while the land signifies Palestine, or the Jewish nation. The Hebrew word ים means either the sea or the west. As the sea extends along the whole western coast of Syria, sea and west came to be used synonymously. And as the European nations lay beyond the sea, they obtained the name of the isles, or the isles of the Gentiles, as they are called in Gen. x. 5. Mr. Lowth observes, on Isa. xi. 11, "The islands in the prophetic style, seem particularly to denote the western parts of the world, or the European nations; the west being often called the sea in the Scripture language."

Thus, 'causing affliction, or trouble, to come over the sea,' and 'smiting the waves of it,' signify, as the Jew rightly explains, to cause confusion and dismay among the Gentile nations of the west.

Verse 11. **והבישו כל מצולות  
: יאור**

*And all the deeps of the river  
shall dry up.*

That rivers are meant, in prophetic language, to represent the people residing on their borders, appears in various passages. See Isa. viii. 7, "*Now, therefore, behold the Lord bringeth up upon them the waters of the river strong and many, even the king of Assyria and all his glory.*" In like manner, the drying up of the Euphrates, is spoken of under the sixth vial in the Revelations, in allusion to the nations bordering upon that river.

*The Rabbi's Reply, and Remarks  
upon it.*

#### CHAPTER X.

Contending, as the Jew does, that no part of the prophecy relating to the Messiah's kingdom, has yet been accomplished, he cannot reasonably be expected to offer a particular interpretation of what, according to his view, is still unfulfilled. And, accordingly, his remarks on this chapter, are restricted to an occasional correction of the received translation, and a few short explanatory notes; while his reply to my exposition, if reply it can be called, may be comprised in one short sentence, namely, that he considers the whole unaccomplished, and rejects altogether the spiritual exposition, admitting none but the literal.

In answer to this, I have to observe, that the literal acceptance, has already, in some instances, been shewn to be impossible; and will, hereafter, be so in many more; while the figurative exposition offered, is in perfect accordance with the style and language of

prophecy in general, and is uniform and consistent throughout.

As I fully acquiesce in the Rabbi's corrections, and in the only instance where we differ, have adopted his view in preference to my own, it is wholly unnecessary to offer his translation at length; but an objection which he makes to my exposition of verses 3d and 4th of the last chapter, I feel called upon to notice.

In those verses, I adopted the view of Dr. Blayney, that the destruction *by fire*, there denounced, applies to Sidon rather than to Tyre.

The common version, '*For Tyre has built herself a fortress,*' being rendered by him, '*For she (Sidon) has built herself a fortress, Tyre;*' the Sidonians being thus made the immediate object of denunciation, who are allowed to have been the builders of Tyre, which was thence called the daughter of Sidon.

Now the Jew's objection is founded upon collateral prophecies, in which the burden cannot, as here, be shifted from Tyre to Sidon, the former being distinctly named in these; and in some, the precise mode of destruction specified, namely, by fire: Thus, in Amos i. 10, '*I will send a fire upon the wall of Tyrus, which shall devour the palaces thereof:*' see also Isa. xxiii., in which the whole burden is expressly on Tyre; and again, Ezek. xxvii. 32, '*and in their wailing, they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?*'

These, and similar passages, would, no doubt, be fatal to the exposition of Dr. Blayney, could they be shewn to foretel one and



the same event; but against this, there are, what appear to me, conclusive objections. Two of these prophets not only wrote long before the time of Zechariah, but before the destruction of Old Tyre by Nebuchadnezzar, which was therefore most likely to be the object of their predictions, and not New Tyre, which, at that time was not in existence, being built after Old Tyre was demolished; this then appears conclusive against the objection drawn from what occurs in Amos and Isaiah. With regard to Ezekiel, the case is somewhat different, and the answer must rest on other grounds.

Ezekiel did write much nearer to the time in question, and commentators appear undecided whether some of his predictions refer to the destruction of Old or New Tyre, or to both; for if he uttered this prophecy before the siege of Old Tyre by Nebuchadnezzar, which can hardly admit of doubt, when he says, chap. xxvi. 7, "Behold I will bring upon Tyrus, Nebuchadnezzar king of Babylon;" still the expression of "*the destroyed in the midst of the sea,*" does seem peculiarly applicable to the insular situation of New Tyre. But if it be granted that the siege of this latter, by Alexander, be intimated in that remarkable expression; yet Ezekiel no where, that I can find, specifies *fire* as the peculiar agent of destruction; therefore, it cannot be inferred from any thing he says, that in Zechariah's prophecy, which appears to be directed against both Tyre and Sidon, this particular mode of destruction may not apply to Sidon, as the text certainly warrants that interpretation. Thus I see no reason to relinquish Dr. Blayney's view, which I should give up with the more reluctance, as I

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have so rarely been able to go along with that learned commentator; while this exposition appeared to me a very happy solution of a difficulty presented by the received translation.



## ON THE PROPHECY OF BALAAM.

## No. IV.

(Concluded from vol. xiii. page 414.)

To the Editors of the *Jewish Expositor*.

Gentlemen,

I BEG to express my acknowledgments for your prompt attention to my former papers on the subject of "Balaam's Prophecy."

At the close of the last, we are told that Balak (when he heard the astounding declaration uttered by the prophet, "Blessed is he that blesseth thee, and cursed is he that curseth thee,") smote his hands together and said, "I called thee to curse mine enemies, and behold thou hast altogether blessed them these three times. Therefore, flee now thou to thy place." But he did not immediately depart, for God had put yet another word into his mouth to speak; therefore, he rejoined, "Spake I not to thy messengers which thou sentest to me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind, but what the Lord saith, that will I speak?"

To see the full force of the last branch of Balaam's prophecy, it must be recapitulated, that he began, by pointing out Israel as *a separate people*; that he spake of the light in which God esteemed that people, and his care over them: that he then described the provisions of mercy and fruit-

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fulness the Lord had made for them; and then having thus far developed the purposes of God towards the posterity of Abraham, his friend, he abruptly, and with great effect, introduced the promised seed, by, and for, and through whom, all that he had predicted, should be effected, and without naming him, says, "I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and smite the corners of Moab, and destroy all the children of Seth. And Edom shall be a possession, and Seir shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion; and shall destroy him that remaineth in the city."

Though Balaam had been speaking of Israel immediately before, he could not refer to that people, when he said, "I shall see *him*, but not now." At this moment, he stood on a place high and eminent, from whence he could take the most extensive view of the camp, and, therefore, it is concluded without fear of contradiction, that he referred to none other than the Messiah; and what immediately follows, is in full confirmation of it.

He says, "I shall see him, but not now." He did not see him *spiritually*, that is very clear; nor *corporeally*, which is also evident; but for the sake and well-being of the Church, God enabled him to see him *prophetically*, as the sum and substance of prophecy, and as the great end of the ceremonial law; as one who was to become incarnate; and, in the fulness of time, to fulfil all the purposes of his will in the salvation of his elect.

And he adds, "I shall behold him, but not nigh." This may import, that a considerable period would pass away before Christ should become incarnate; and, also, that when he should come in the flesh, he should not behold him; and that in judgment he should have no interest in him. Thus this miserable man pronounced his own doom, and recorded his own condemnation. Ah! what an awful scene will the last judgment be! "Every eye shall see him;" but many will call to the rocks to fall on them; or see him turn his back upon them, and forsake them for ever.

In this prophecy, our attention is arrested by the names and offices which Christ sustains. "A star," it is said, "shall rise out of Jacob." Some Jewish writers would interpret this of David; and others would apply it partly to David, and partly to the Messiah; but it is unquestionably an appropriate emblem of Christ. The Jews had a tradition among them, that the coming of Messiah would be pointed out by a star; and this very prophecy, no doubt, originated the idea, as well as led the wise men of the East to travel to Jerusalem to see the new-born Saviour.

For they said, "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." To this figure he lays claim himself in the Apocalypse, "I am the root and offspring of David, the bright and the morning star." Then he was seen to rise above the horizon, as in a dark and cloudy night; and he continued as an evening star till the fulness of time, when he burst forth with all the splendour and glory of his Divine character; the Sun of the Morning.

"A Sun among ten thousand stars,  
The chief among ten thousand  
suns!"

He said also, "And a sceptre shall rise out of Israel." The sceptre exhibited his Kingly character. This was indeed applicable to David literally, and spiritually to Christ; and, surely, this accords with the predictions of David, and likewise of Daniel, who declared that the Saviour's reign should extend from sea to sea, and from the river to the ends of the earth; that of his Government and Kingdom there should be no end; and that the Kingdom of the stone, which is Christ's Kingdom, should become a great mountain, to fill the whole earth.

The conquests of Christ, which are necessarily connected with the setting up of his Kingdom in the latter days, and the exalting of it above the hills, are foretold in these strains: "He shall smite all the corners of Moab, and destroy all the children of Seth." The Scriptures are full of the accounts of the wars and victories, and the troubles and deliverances of Israel, and they abound in predictions which have been, and must be fulfilled. The judgments upon Egypt were followed by those of Canaan, and Moab, and Babylon; and is it not clear, that this prediction of judgment has a more extended view than to the period when Balaam lived? Are not the wars which have been already begun, and which are said by statesmen, to be "wars of opinion," and "religious wars," and which are carried on in that portion of the

earth which is under the government of the Mahommedan power; a power that extends the sceptre over the very spot inhabited by Moab? Is not the sound of the shaking produced by the mustering of the host to battle, an indication that the Lord is rising to smite the corners of Moab; and does not the conduct of the Turkish power give token that the day of vengeance is in God's heart; that the year of his redeemed is come?

And the sword of the Lord shall not return empty. "Edom shall be a possession, and Seir shall be a possession for his enemies, and Israel shall do valiantly." This prophecy is now literally hastening to its accomplishment. The earth is the Lord's, and the promised land, the place he hath chosen to put his name there; but an enemy hath appeared in God's holy habitation. "Yet now will I arise, saith the Lord, and set my people in safety, from him that puffeth at him." "The earth is the Lord's, and the fulness thereof, the round world, and they that dwell therein. Christ's kingdom is to come. Glorious things are spoken of thee, O City of God. The Spirit shall be poured out from on high. The wolf and lamb shall lie down together. The Lord shall make his Church a praise in the earth."

"Then thy mount Jerusalem,  
Shall be gorgeous as a gem;  
Then shall in the desert rise,  
Fruits of more than paradise.  
Earth shall be by angels trod,  
One great garden of her God;  
When are dried the martyr's tears  
Through a thousand glorious years."

## LETTERS TO JEWISH CHILDREN.

## No. VIII.

*February 27, 1827.*

My dear Boys,

THE wonderful deliverance vouchsafed to your fathers at the Red Sea, was enough to teach them that Jehovah, their God, was the God of the whole earth; that nothing was impossible or hard for Him to do; and that to enjoy His favour was better than to have great kings and mighty armies to fight for them. They seem to have confessed this at the time; for the song of Moses is full of such acknowledgments of His greatness, power, and love; but we must go on with the story, and see how your fathers shewed their thankfulness. It is a sad story, and you know that God says, by the prophet Ezekiel, when promising future mercy to sinful Israel, after reminding them of their great offences against Him, "Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." They are reminded of their past sins, from the very first, and this reason is given, "That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." Boasting is excluded; for, alas! what can man boast of? The greater God's mercies, the greater is our rebellion; the more wonderfully He interposed to defend and preserve Israel, the more wickedly they sinned against Him. The Egyptians, who saw nothing in God, but a terrible enemy, did not harden their hearts against

Him more than Israel did, to whom He was a loving and an Almighty Father. Let us, my dear boys, seriously ask ourselves, if this is not our case. God is very merciful to us. He loadeth us daily with His benefits. He giveth us not only food and raiment, and a peaceful home now, but also offers us food for our souls, a robe of righteousness, and a house eternal in the heavens. What return do we make for all this? Children of Israel, beware the sin of your fathers, a stiff-necked generation, who set not their hearts aright to seek the Lord. We are going to see how they passed on through the wilderness, towards the promised land, and how they provoked God to swear in his wrath that they should not enter into his rest; observe by what sins they provoked Him; and watch and pray, that you, while passing through the wilderness of this world, may not so provoke Him, to shut you out of the better and everlasting rest in heaven.

It was within three days of this wonderful deliverance from the Egyptians, that the people of Israel began to murmur against Moses, which was to murmur against the Lord; for they had proof enough that God had appointed him as a leader, and given him such power as he could not possibly have obtained except from the Lord God. They wanted water, and that which they found was bitter; so instead of humbly praying to God for what they needed, they began to fret; and the Lord shewed Moses a tree, which he was to cast into the water to make it sweet. I wish you to remark how Moses was a type of the Lord Jesus; we are

told He was to be a Prophet like unto Moses; and, therefore, it is very necessary for you to observe, and to be able to point out to your brethren, in how many things the office of Moses resembles that of Jesus Christ. All God's mercies to Israel were sent through the hands of Moses, or promised and explained through him, to shew us that all mercies given to believers are through Jesus Christ, and him alone. These bitter waters, are like the bitterness of sin and death, that is in all worldly things; like the wrath of God revealed from heaven against all ungodliness, and making the spirit bitter, even in the midst of the foolish merriment of the lips and conduct. To heal all this bitterness, God appointed one way, the casting of a tree into the waters; and He appointed one person to do it, which was Moses. This may remind you, that there is nothing to sweeten this world, so that the soul can take refreshment in the midst of its troubled waters, except the tree of life, which is seen by faith, when we truly come to Christ; and there is none who has power to let us taste the sweetness of that tree, except Christ himself, the Prophet like unto Moses.

At the end of a few weeks, it would seem the people had eaten up all the provision they had brought out of Egypt, and what did they then? Why, murmured against Moses more loudly than before; and even reproached him with bringing them out of Egypt, where they sat by the flesh pots, and had bread to the full! They chose to forget that they were so cruelly oppressed in Egypt, as to make their lives wearisome to them;

that they were obliged to make bricks without straw; beaten because they did not do more than they could; and even commanded to destroy their children; all this they forgot, and thought only of the flesh and bread, embittered as it was by tears and wretchedness. God had smote the waters of the sea, and led them through on dry land, and drowned all their enemies; and now He still went before them in a cloud by day and a fire by night; yet they dared to accuse Moses of bringing them out to die of hunger in the wilderness. Was not this complaining against God? And, when you fret and murmur at any trouble, or suffering, or any trifle that vexes you, though you blame others, or talk of bad luck; is it not against God your hearts complain, for suffering these things to happen to you? Oh, take care lest you do this.—Moses told them that their murmurings *against the Lord* were heard, and that they should see in the morning that it was so. "Your murmurings are not against us, but against the Lord." Then the Lord caused his glory to appear in the cloud, to prove what Moses said; and He promised to satisfy their desire after flesh and bread. They should have left it to the Lord to give them what He saw best: but flesh and bread they would have, and he gave it, to leave them without excuse. That evening the quails (a bird very good for food) came up in great numbers over the camps; so the people killed as many as they liked: in the morning God rained bread from heaven, a sweet wholesome bread, enough for all the families of Israel to eat their fill of. One thing He commanded, which was, that none



should keep the manna until the next morning, as He had promised to give them a new supply every day; and some *did* keep it till the next morning. What wickedness is here! and then God commanded them to gather enough every sixth day for two days, and told them no manna would fall on the Sabbath, which they were to keep holy to His name. On the sixth day, twice the quantity of manna fell, and they got as much as would last two days; and then, on the Sabbath day, some of the people went out to gather, to try if they could make God a liar! I don't know how you feel at this, children; but I am sure it makes my heart sink within me, and covers me with shame, to think how abominably wicked, and unbelieving, and ungrateful, and disobedient we are; for do not *we* commit this sin also? Are not we always polluting the holy Sabbath, and forgetting God, and indulging our own idle covetous thoughts, and breaking his commandments? God had promised to deliver his people out of bondage, and he did it. He promised to destroy the enemies who pursued them, and he did it. He promised them flesh and bread from heaven, and he gave both. Not one word of his good promises failed; it would have been a matter of complaint indeed to Israel if they had; but when God promised also to regard his own glory, and give them no occasion to work on his holy Sabbath, they wanted to

make out that He would not fulfil that; they grudged Him one day's honour for all his very wonderful works; they grudged their souls one day's benefit, while they took so much care to pamper their vile bodies. Think of this, and "Remember the Sabbath day to keep it holy."

The next thing we are told of was a new proof of unbelief and hardness of heart. The people wanted water. Well, they knew what to do—the manna fell every day—and He who rained bread from heaven, could certainly give water—they needed but to cry unto the Lord. Did they so? No. They liked their old way better, and murmured, reviling Moses to such a degree, that he asked the Lord what he should do, for the people were almost ready to stone him.

The Lord's design in thus leading Israel through the great wilderness, was to *humble* them, and to *prove* them, and to *shew* them *what was in their hearts*. Let the story do the same with you, my dear boys. Consider of this; reflect on the sin of your fathers, and examine yourselves, and say in humble prayer, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I am,

Your affectionate friend,

CHARLOTTE ELIZABETH.





## PROCEEDINGS OF THE LONDON SOCIETY.

## POLAND.

EXTRACTS OF TWO LETTERS FROM  
THE REV. L. HOFF.

THE Rev. Alexander M'Caul has furnished the translations of two letters, addressed to him in July last, by the Rev. L. Hoff, Missionary in Poland, and giving an account of a Missionary tour undertaken by Mr. Hoff, in company with Mr. C. Czersker.

We present the following Extracts:—

We left Radom on the 5th, and took our way through a small German colony, four (German) miles distant from Radom, which has been visited by Protestant ministers only twice in the last seven years. The colonists rejoiced much, and we may hope the word of God was blessed to these poor forsaken people. It is a lamentable thing that they have not even a schoolmaster, as a piece of land destined for his support has been taken from them, and all their endeavours to recover it hitherto have been fruitless, and they themselves are too poor to bear the expense. What is to become of the children? If these forlorn colonists could get any help to support a pious schoolmaster to instruct the children, and teach them the word of God, much good might be hoped for. They made a collection, and bought a sermon book from us; that they may at least read a sermon together on Sunday. We distributed some New Testaments, Tracts, and Catechisms.

We proceeded forward to Siennie. Had we been Jewish penitents, נעלי the entertainment that תשובה awaited us might have been desirable, for it was with difficulty that we could procure a miserable room in a Jewish house. It was the study of the young master; it had books and a bad smell, but no other conveniences. We had

the choice either to fast, or to take food that was scarcely eatable. The table and our chest of books formed our beds, for we were afraid to ask for straw, (on account of the filth,) and had no mattress with us. We found few Jews, but with these we soon came in contact, so that we had several long conversations concerning repentance and faith, the day of our arrival. The same evening the Rabbi of the Chasidim in Lipsko, travelled through, but we could not get to speak with him. He came from a pilgrimage to the grave of the late Rabbi in Gradow. The next morning a Chasid brought a picture of this deceased Rabbi to show us. Underneath was written in Hebrew and Polish, "Likeness of the Holy Rabbi Meier, in Gradow." Rabbi-idolatry, pilgrimage, and image-worship, appear to assume a tangible shape amongst the Chasidim. They bought this picture, but would not buy the word of God, which we offered at a low price. To compensate for this, we had a very long and friendly conversation with a Jewish merchant from Tarlow, who seemed well inclined to Christianity. We communicated to him the Prophets, New Testament, and several Tracts, to assist his further search after truth. It appeared to me, as if we had come to Siennie for his sake. As we found but little to do here, we determined to go on the next day. Before our departure a Chasid took me to the Beth-hammedrash. בית המדרש. The manner in which old and young were here engaged in study, shews the deadness in which modern Judaism is sunk. Here was one yawning over his Talmudical treatise; there was another lying on a form; two others were singing their Talmudic disputation as a sort of Cantata; all gaped at me; there was, of course, no lack of filth. I asked my guide to show me the Bible, and entered into conversation upon the first chapter of Isaiah. As he would not trust himself to answer my remarks, he called others to his help, and thereupon all present

attacked me with their carnal questions. As I was enabled by the grace of God to oppose meekness, coolness, and order, to their zeal, turbulence, and disorder, and the Word of God to their Rabbinical quibbles, they were kept within bounds, and stripped of their weapons. I was now able to open to them my ideas of true repentance and spirituality, which were so opposed to their carnal views, that they could make but few replies. One, however, still persisted in his strife. As my guide had gone to Brother Czersker in the mean time, and told him "that the Jews would tear me to pieces in the Beth-hamedrash," he came to my assistance; but found that matters were not so bad. He now attacked them with their own weapons, and the consequence was, that most of them were argued out of the room. One old Talmudist gave in, and turned against the others who continued to ask silly questions. The Lord bless this conversation! We presented to the wife of our landlord, a copy of the Jewish Pentateuch, which she received with joy and thankfulness, and we took our leave, exhorting the Jews who had assembled round our waggon, to turn unto the Lord.

We proceeded next to Osorow, another miserable little town, where our lodging in the Jewish inn was much the same as in Sienne. Notwithstanding our open confession of faith in Christ, we were taken for Jews, and being treated accordingly, had the honour to get *clean* food (כשר) which was to us, however, *unclean* (טרפה) enough, and brought us into difficulties besides. One day I could not get enough of their food, and I had recourse to our butterpot; and forgetting their folly about *meaty* and *milky*, I made use of the knife with which I had cut meat. The Jewess coming into the room, observed it, and was much alarmed, and expressed herself as if we had committed a mortal sin. In vain did I shew her how the Jews commit real sins with indifference, and are terrified at imaginary sins; transgressing God's commandments, and keeping the com-

mandments of men. In vain did I explain to her that the vessels were not unclean, and that she had only to stick the knife in the earth to make it clean again. It was all to no purpose; the woman could not forget the circumstance, and thenceforward had us watched at our meals. In what blindness, and chains of the devil, are the poor Jews bound; for, no doubt, but this woman hopes to make good all her real sins, by this observance of these idle traditions. Error is truth to the Jews, and truth is error. In Osorow, there are, as we heard, more than nine hundred Jews, most of whom live in misery. No where have we seen so many, or such impudent Jewish beggars as there. Chasidism is beginning to spread there, and the Chasidim have a Rabbi, who is now coming into celebrity, as one of their most famous wonder-workers, for the Rabbies of Przysucha, Abt, and Meshbesh, have died within a year. "He is beginning," said the Jews, "he has already cast one devil out of a young woman," &c. And pilgrimages to him are already set on foot. The Chasidim have forsaken a synagogue not yet quite finished, and apply the money to build a new synagogue for their idol; and, as they are working at it with a fanatical zeal, it is already far advanced. We were, however, able, by the blessing of God, to spread abroad his word in Osorow, as a great number of the Jews there oppose the idolatry of the Chasidim. We had also several long conversations concerning Divine truth, especially one with a Jew of a mild disposition, who was brought to us as a learned man. This conversation lasted three hours. Another Jew introduced him with the words, "Here I bring you a learned man, who will be able to speak with you." Czersker met him with the word of God, and told him that it must be taken as the foundation of the conversation. This frightened him a little, for he then said, that he was not a learned man, that he had read the tract, "City of Refuge," and wished to speak with us concerning certain things. He then asked how Jesus could be the Son of

David, as he had been David's father, confounding the two Hebrew words, **ישוע** and **ישן**. We showed him his mistake, and spoke with him concerning the signification of the name Jesus, which is the great point of all; and we added some remarks on several other names which the Prophetic word gives to Messiah, showing him that all these names were significant, and illustrating this by the names of remarkable characters in the Old Testament. With this he was satisfied, but asked what right had Jesus to change the law, especially to change the Sabbath-day. We answered him, that the Lord Jesus had not done so; and explained to him the nature of the Old and New Covenant, the former of which was to the latter as shadow to substance, and type to antitype. We were enabled, by the grace of God, to set this so clearly before him, that he withdrew his question. The conversation then turned upon sin, repentance, and redemption. He granted that Isa. liii. contained a prophecy of the sufferings of Messiah, and that he suffered for the sins of men; but only for the ungodly, for that the pious could make themselves righteous. Brother Czersker shewed how unfounded this assertion was, 1st, by quoting several passages of Scripture, which proved that before God there was none righteous. 2d, By shewing that God would be thereby made a servant of sin. And, 3dly, That the wicked would thereby be confirmed in their sin. He now granted that the offering of Messiah was necessary for all, for forgiveness of sin; and we then spoke of repentance and sacrifice, which were never to be separated, and were both necessary to salvation. We now came to the twofold advent of the Messiah, and in order to make it clear to him, pointed out the apparent contradiction of the humiliation and exaltation, the suffering and the triumph of Messiah. He attempted to solve this difficulty by a passage from the Talmud; but in order thereto, it was necessary first to prove the Divine authority of the Talmud. This he could not do,

and was, consequently, obliged to give up the passage. We told him, however, that we recollected the passage, viz. "If the Jews remain wicked, Messiah will come in humiliation; if the Jews be pious, he will come in glory and majesty." He was very glad to hear us quote the passage, thinking that it solved the difficulty; but we made use of it to show how the Talmud and Rabbinical writings contradict each other, and how they also contradict the word of God. According to this passage, Messiah was not yet come, and yet the Rabbies assert, "That the times of Messiah are all passed; that he is already suffering for the sins of men; that he went alive to heaven; that he was born when Jerusalem was destroyed." Thus do they contradict each other. The word of God declares that Messiah should appear before the sceptre should depart from Judah; that he should be born in Bethlehem, and suffer and die before the destruction of the second temple. In these points, the Rabbies contradict the word of God. Our opponent now made the usual weak objection, that the prophecies were not exactly fulfilled in Christ. We challenged him to point out any other in whom they were more exactly fulfilled. This he could not do, and therefore we preached to him Christ crucified, as the Saviour promised of God. The old man who had brought our opponent, and had listened with attention, said, during the conversation, I thought that this man could have spoken with you, but I see you must have somebody else. Once, also, he took Christian aside, and attempted to excuse his learned friend, saying, that he had gone too deep into the Talmud, and was, therefore, a little confused. We requested our opponent, however, not to think that victory in dispute was our object, but the establishment of the truth, and we shewed him the vast importance of the knowledge of Messiah. He took a friendly leave of us, promising to visit us again; but he did not. The Lord bless his word to this man, and to all who heard it! We experienced the truth



of the promise, "It shall be given you in that same hour what you shall speak."

We remained in Osorow from Tuesday to Friday, and then travelled to Zawichost. Here, also, we have already had abundant opportunity to spread the Scriptures, though less opportunity to expound them. The Jewish Pentateuch has also been well received here. The translation is advancing, but slowly. I wish the whole of the Old Testament were translated. It is especially necessary for the Jews in their present state, that they should learn to understand the Old Testament.

The following particulars, contained in the letter dated 30th July, affords a striking instance of the eagerness of the Jews at Zamrose to obtain copies of the Scriptures.

By the grace of God, we have at length reached Zamrose, having experienced much to grieve, and to rejoice us. As we are about to set out for Lublin, I must now, for want of time, omit particulars, and only give you a general idea of what we have been able to do amongst the Jews. In Bilgavay we formed the acquaintance of a learned Jew from this place. I therefore visited him the day after our arrival, and he introduced us to several other Jews who had been educated in Austria. It was wonderful to hear these people talk of the critical works of Gesenius, Eichhorn, and Jaher; and to hear that a Jew of this town had published a book of geography in the Hebrew language. We met with a very friendly reception, which comforted us after the sorrow we had felt, from the conduct of the numerous Chasidim in this part of the country. Scarcely had we begun on Monday morning to sell Bibles, before the Jews came in a mass, and bought as long as we had any to sell. They willingly gave the price asked, and almost tore one another to pieces for the last copies. Many were grieved that they could get no Bible, and the

Jews said that if we had had fifty Bibles more, they would have bought them all, in order to send some to their friends in Galicia. Thus was disposed of in a few hours, our whole stock of Hebrew Bibles, with and without the New Testament; of Prophets, with and without the New Testament; of Jewish Pentateuchs, at two florins a piece; of the German Psalms and Isaiah, after von Meyer's translation, which is well suited for this part of the country; so that we have now only one Jewish New Testament, one copy of Prophets with Hebrew New Testament, and a few tracts remaining. This joyful reception of the word of God, and the entreaty of those who had received none, moved us to promise the Jews here, that, God willing, we would visit them again this year with a new supply of books. I therefore beg you to send to Radom as soon as possible, a stock of all the books mentioned above. Thanks be to God, that his word has been sown here so richly, and, as we trust, with so much prospect of fruit. May he bless it to accomplish the purpose for which he sends it to the poor Jews! But, alas! the influential Jews here incline to infidelity, as may be easily seen from the books which they study. We had some most important discussions here, upon the golden mean between infidelity and superstition, especially with one Jew, who passes for the most learned in the place; and we were able, by the help of God, to justify our faith in the divine word against infidelity, as we had done in other places against superstition. We felt here the necessity of circulating new *orthodox* critical works, such as "Bogue's Essay,"—"Olshausen upon the more Profound Meaning of Scripture," &c. The idea occurred to me, that in this respect it would be well to establish a lending library of such works; and to order several copies, that if one were lost, we might have a reserve; and then to lend them to such Jews as had been seduced by Eichhorn, Gesenius, &c., and who think that their arguments are unanswerable. This might be useful for the Jews in

Warsaw also. Consider this idea, and if you approve it, take steps to realise it. We shall now set out for Lublin, in order to get a fresh supply of books, as we have still a chest there. We hope to be in Radom by the end of next week.

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FRANCE.  
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JOURNAL OF THE REV. J. J. BANGA.

A JOURNAL of the Rev. J. J. Banga, the Society's missionary, now labouring at Strasburg, has been received. It marks his operations down to the autumn of the last year, and from it we present the following extracts.

But ere we proceed to detail those extracts, we may remark, that the introductory observations prefixed to the journal strikingly depict the difficulties of a missionary's situation, the alternate hopes and fears by which he is raised and depressed; and point out how all Christians should continually strive in prayer to God for them. It is dated Strasburg, Sept. 22, 1828.

The month of August 'is to me always a period of re-consideration of the former years of my missionary career, and of forming plans, and of meditation and prayer for the future.

It was in August, 1825, that I first entered upon missionary work in this country. At that time I entertained great hopes, in consequence of the attention which my labours excited among the Jews of this place.

My disappointment therefore was great, when, in June 1826, I found that through the inimical measures which had been adopted by the rabbies, I was disabled from making any further efforts; and I was soon convinced that similar obstacles had been laid in my way throughout the country; and what made my case more distressing was, that I, at the same time, was suffering under weakness of body, and despondency of mind.

In the following winter, when a law was presented to the Legislature of the country, by which the circulation of small publications, (the only way of prosecuting my object now left open,) would have been rendered nearly impossible, I entirely despaired of doing any good in this country. I asked, therefore, and obtained permission of the Committee, to remove to some other station. But just then I had a token for good in the complete miscarriage of that law, which had threatened such fatal consequences. Upon this I resolved, that, instead of leaving this country altogether, I would only remove to Colmar. There I remained a year under increased outward and inward trials. But during this weakness the work intrusted to me, began to prosper. I succeeded in establishing depots of the publications of the Society in many places, (as Colmar, Barr, Gebweiler, Rappoltsweiler, Kuhnheim, Sundhofen, Bishweiler, Regisheim, Muhlhausen,) under the care of the truly Christian inhabitants of those places. To them the Jews, who shunned my personal acquaintance, repaired in great numbers; and the supplies of publications which I received from England, have been scarcely adequate to the demands for them. Of the great number of books and tracts thus circulated, only a very few have fallen into hands which abused them. The principal effect of the perusal of these books has been a greater attention to, and a continually increasing demand for the Word of God contained in the Old Testament, and more particularly a desire also for those parts of it which I had not yet been able to put into circulation, and for complete copies of it. Only a very few instances have come to my knowledge, in which the reading of such publications have produced any decided improvement in the religious state of mind of the readers. But we must recollect, that they were altogether unprepared; and the time has been so very short, that the heaven of the Divine Word could not be expected, as yet, to produce the effects which we may reasonably expect.

In the department du Bas-Rhin, I have renewed, since my return to



Strasburg, the connections which I had cultivated during my first residence here, and I have just been able to establish some new ones. There is less zeal visible among the friends of our cause in this department, than among those of the Haut-Rhin. I hope my residence in their vicinity and occasional visits will encourage them.

The unexpected opening of such a considerable number of doors to usefulness, greatly contributed to raise me from an oppressive lowness of spirits. But the principal means of renewing my strength was the supporting aid of God under a dangerous illness, and the loss of a lovely child, and a number of other afflicting circumstances. I felt then the power of the Lord perfected in my weakness. Since that time I have received more of the gifts which are indispensable to the missionary character, more faith and courage, more constancy and resignation, more patience and more zeal for the salvation of perishing sinners, more deadness, I trust, to the things of this world, and a more lively desire after the mind which was in Christ, and all the good gifts of his Spirit: of all these graces I have received more than ever before. I thank the Lord that he has put me into the fire to purify my vile heart; I pray Him to enable me to proceed from grace to grace, from strength to strength; and I rejoice in the light of His countenance, for He has returned unto me!

Here Mr. Banga proceeds with his journal.

During August I visited some neighbouring countries, where I found a cheering harvest of first-fruits, which the Lord himself had prepared; whilst the fields at large are white for the harvest and calling for labourers. I shall omit the names of places and persons for the present.

On the second day of my journey I spoke at N. to Mr. S., who has already distributed some Hebrew New Testaments, which he had received from the Frankfurt Bible Society. I left with him a small assortment of the London Society's publications, which he re-

ceived with great pleasure. He informed me that a young Jewish merchant of the place had been lately baptized secretly by a Protestant and well disposed minister, who is a relation of Mr. S., and who communicated the fact to him. Mr. S. advised me to go and see that Nicodemus. From thence I proceeded to B., which place has been the theatre of that remarkable work of God, of which I am now speaking. I think it better not to confine myself to dates, in which my journal exhibits the facts which I have to relate, but to arrange them in a more perspicuous order. The circumstances were such, that I could see the persons of whom I have to speak only during short periods, and in great secrecy. I met them in different houses and gardens where Christian friends provided opportunities, or in a country place at some distance. My arrival being known, I was continually watched by the Jews of the place; they put on sentinels and patrolled the streets, &c. For these reasons I could pick up the information I wanted, only in fragments, which, together with the incidents of our conversations, would only present an almost unintelligible mass of confusion, were I to present them in that order which they occupy in my journal. I shall, therefore, give in the first instance, an outline of the general history of this work; and then I shall subjoin the more particular information respecting each individual connected with it.

About eight years ago there was at A. a Mr. F. as Jewish teacher; he was convinced of the truth as it is in Christ by means which are not known to me; he has since been baptized at Berlin, where he has studied divinity; and he is reported to be at this time the pastor of a parish in Prussia. This man when at A. had under his instruction two young schoolmasters, to whom he imparted his Christian principles. One of these has intirely forsaken the truth. The other is Mr. A. the appointed schoolmaster of the Jewish community of A. A certain Mr. B., of B., lost his health by his diligence as clerk in a Government office. Hoping to gain a livelihood with less injury to his

health, by becoming a schoolmaster, he repaired to A. to go through a course of instruction under Mr. A., who is the most distinguished Jewish teacher of the country. Mr. A., besides giving him scientific instruction, succeeded soon in communicating the truth to the mind of Mr. B. The latter passed through the necessary examinations, and obtained from Government his licence as teacher. The Jews of B. appointed him their schoolmaster. But his health declined, so that he could not undertake any public charge. His affliction, however, gave him abundant occasion of appreciating the religious truths which had been imparted to his mind. He soon found occasion to draw several of his acquaintances to the same fountain of comfort and happiness. The first object of his solicitude was Miss A., a respectable and sensible young woman; she had been intended for his wife; but despairing of his recovery he had released her from her engagement. Miss A. gave much attention to the suggestions of a man so dear to her; but her reason and the fickleness of her temper remain in conflict with the convictions of her heart, even to this day. The second person upon whom Mr. B. has made considerable impression is his friend Mr. C., a young man, of an unblemished character and great capacity, but his education had been neglected, though he was the only child of a man in easy circumstances. Another was Mr. D., the singer and shohet (slaughterer) of the community; a young man of great talents and attainments, and of an amiable feeling mind. This individual received the truth with a warm and joyful heart; he was soon stirring up and directing all others; but his marriage to a wife, an enemy to the truth, has proved a stumbling-block in his way; and in the hour of temptation he was the weakest of all his brethren. This Mr. D. was the instrument of awakening his two younger brethren, boys of fifteen and fourteen years of age. These are now abroad, one at a school, the other at a merchant's; but by their pious and spiritual letters, it is evident that the good seed remaineth with them. Even in

the time of his weakness Mr. D. has gained over his sister, who has resided at his house several months. His two younger brothers have also proved to be children out of whose mouths God has been pleased to ordain strength, and to perfect praise. They proclaimed and read the Gospel to Miss B., a respectable young woman, to so good effect, that this modest person appears to be the very crown of that little flock of neophytes. She has clear views of divine things, she enjoys heavenly peace and happiness; moreover, she is not anxious to conceal her sentiments, and, at the same time, is not so much the object of Jewish animadversions, as some of her friends. There is besides a Miss C., of whose piety a favourable opinion is formed. She has endured great trials on account of her sentiments. A Miss F., of M., was last year added to the number; she is reported to be a person of extraordinary talents and accomplishments. A few inquirers and a few backsliders have been mentioned to me, but I have not collected any particulars. Only Mr. M., the uncle of Miss B., who employs her as shopkeeper, had a long conversation with me. The consistent behaviour of his niece seems to have made a favourable impression upon him, but the thorns are not likely to permit the good seed to thrive. He knows perfectly well what are the sentiments of his niece and her friends, but he never opposes her; now and then a little ridicule is all that he ventures against them; he, on the other hand, was very active, when they were persecuted by the other Jews, in defending them. His wife is much more bigoted than himself. She found (last Easter, when the family were cleansing the house of leaven,) a New Testament under the roof, where the youngest Mr. D. had concealed it, when about to leave the place. She was in a great hurry to throw it into the fire, but her husband took it from her, and preserves it. From my conversation with him, it appears that he sometimes looks into it.

This little company was never happier than during the winter 1826—27. Fervent in spirit, in love and zeal,

they assembled frequently late in the evening in the house of Mr. Z., a pious merchant, a member of the Lutheran church. There they remained with the family in reading the word of God, in godly conversation, in supplication and praise; often the clock struck two before they parted. When the nights became shorter, they met during the day, sometimes in the garden of Mr. Z., sometimes in a neighbouring village, in the house of one Mr. R., a pious farmer of the Mennonite persuasion. In June, 1827, they were greatly comforted and established in the truth by a visit of Mr. Lewis Bott, of Colmar, one of the agents of the London Continental Society. But their frequent meeting with him at Mr. Z.'s garden was observed by a neighbouring woman, who betrayed them to the Jews. This was the signal of a persecution, which commenced with considerable violence; but the number of persons implicated, and the disapprobation of those members of the community, who disliked violent proceedings from indifference to religion, from a disbelief of the charges against the accused, or from a fear of making matters worse by forcing them to extremities, made, under the overruling providence of God, such an impression upon the rabbi and the elders, that at once they dropped the business, and declared the evidence of the charges to be insufficient, though they had found a copy of the New Testament, and several other Christian books in the possession of each of the women. Mr. B. was spared on account of his illness; Mr. C. was absent on a journey; his books he had too well concealed, and his journal, in which he carefully records his religious experience, was found upon his desk, where he had forgotten it, by Miss B., who, being aware that some Jews were about to search Mr. C.'s room, had ventured into it, in order to see what of the *corpus delicti* she could carry off. Mr. D. was twice suspended from his office as shohet; he wrote, when Mr. C. had returned, a letter to him, in which he stated, that he had made up his mind to disown and even to curse his friends, and his own reli-

gious persuasion before the rabbi, in order to secure himself. Happily Mr. C., by his spirited remonstrances, diverted him from such an awful act; and, by his advice, his dejected friend sought to extricate himself by more innocent means. It being just at the beginning of the sabbath, Mr. D. went to the synagogue, but when he should have begun prayers, he refused, and declared, that being prohibited to officiate as shohet, he found it improper to continue to officiate as singer. The rabbi immediately ordered another man to perform prayers, but he discharged himself of the business so little to the satisfaction of the congregation, that the general indignation obliged the rabbi to reinstate Mr. D. the next morning. Happily for him he had received a warning from Miss A., when the Jews were going to search his library, so that he was able to send off all his obnoxious books to Mr. Z.'s house, before the inquisitors came. One of the most violent bigots was the father of Miss C., he threw her, on the ground and beat her violently. The alarm subsided after a fortnight, but most of the neophytes are not yet recovered from their fear. Being observed more strictly, they have been unable, from time to time, to assemble together, to have books, and to enjoy the conversation of Christians. In this poor and scattered state I found them, like sheep straying in the wilderness. The unfavourable idea which I always had, concerning too long a continuance of Nicodemus-like secrecy and backwardness, was greatly confirmed by my observations in this particular case. Always insecure and fearful among their own people, dissatisfied and even shocked at the superstitious practices and the perverse doctrines of the synagogue, they remain strangers to the holy communion, and the means of grace of the church. Unwilling to sacrifice their comfortless connections, and their very indifferent prospects of bodily subsistence, they tarry in the tents of Kedar among the enemies of their God and Saviour, instead of making the temple of the Lord their home, and his children



their nation; they earn scantily their bread of those who hate them, whilst they might earn the same wages at any place, of those who would be glad to break to them also the bread of life eternal. There are exceptions to the general rule; there is one, or may be more also in the present case. I thought it my particular duty to speak to these dear people on the necessity of joining the confession of the mouth, with the faith of the heart. To most of them this seemed to be a harsh word, but gradually they became more convinced of it; Miss B. alone heard it from the first without contradiction, nay, with joy. My visit has again excited some rumours; I have not yet received any news from B. I hope that, by and by, God will bring about such maturing and decisive circumstances, that every hindering tie may be broken, and the truly faithful be brought to the external liberty of the children of God.

Here follows a more minute account of Mr. Banga's communications with the persons referred to.

I shall now state what passed between myself and those members of that interesting number, with whom I came more immediately into contact.

Mr. A. the teacher, I visited at his house at A. He is generally allowed to be one of the ablest teachers in the country. He is on that account highly valued by many intelligent Christians, and also by the Government. When we began conversing, he praised and magnified God, who has assisted and upheld him in many troubles and difficulties, and gives him increasing faith, courage, and satisfaction respecting the path in which he now walks. His severest trial, the obstinacy of his unbelieving wife, God removed some time ago, after he had endured it for seven years. The chief instrument of that happy change had been the Society's Missionary, Mr. Marc, whose letters had made great impression upon her. Mr. A. has introduced great improvements

into the system of the Jewish schools of the country in general, and particularly into his own. He is generally supported by the public authorities who preside over education; they often ask for his opinions on particular emergencies. The Talmud, and even Rasli, is banished from his school. He laments the want of German copies of the Old Testament, without the summaries of the chapters. He believes that they might be introduced into all the Jewish schools of the land. The want of a good Catechism is also a great evil, and it is difficult to remedy it. Mr. A. has compiled one from the Old Testament, and general notions of natural religion, of which he communicated to me a manuscript copy, which I intend to peruse with attention. But he sees that this compilation is too voluminous, therefore he is occupied in writing a shorter one, in which he is to confine himself more exclusively to the texts of the Old Testament. A Catechism had been composed, and printed at the expence of Government, it being intended for general introduction. It is drawn up in the Talmudical spirit, and is at the same time a specimen of audacious perfidy. It consists of two columns, the one in Hebrew and the other in German; but the latter is far from being a faithful translation of the former. In a few instances it contains additions to the Hebrew original; for instance, in that article of the Jewish creed, which expresses a belief in the law of Moses. The German column speaks of the oral law, as well as of the Pentateuch, whilst the original mention only the latter. But examples occur frequently of dangerous and abominable Hebrew passages from the Talmud, which often point, by a cautious "et cetera," to the still more obnoxious sequel of the fragment; whilst the German translation gives quite an innocent and often a good sense. This German column seems to have been chiefly intended to take in the Government authorities, and to delude the curiosity of the Roman Catholic inhabitants of the country, among whom the Hebrew language is com-



pletely neglected. The opposition of Mr. A. against this Catechism has been sufficiently respected by the authorities, to prevent the introduction of it. The few hours which Mr. A. could spare when I was at his house, were so soon spent in speaking of the general state of the Jews of that country, and of plans of doing good to them, that no time was left to make particular inquiries, respecting his own sentiments and experience. But the general impression which the serenity, the lively gratitude towards God, and the many proofs of zealous activity of that distinguished man, made upon me was very favourable. I was grieved to see him suffering from a serious affection of the lungs. May God preserve him, and increase the talents which he is employing to so good purposes.

Mr. B. at B. was too ill to leave his room, when I was in that town, and I was dissuaded from going to him. He sent me a manuscript addition to the Tract, No. 47, "The City of Refuge," on the name of the Messiah, which is very interesting. I shall send over a translation of it. It was accompanied by the following short letter:—

"Beloved and dear Brother in the Lord,—Together with my best wishes, I send to you a small Appendix to the Tract, 'The City of Refuge.' On account of my weakness and confinement I could not elaborate it more perfectly. Only two urgent requests I have to propose to you. 1st, I beg you would observe the greatest caution and secrecy; there is too much of espionage and waylaying, and we are such weak and imperfect creatures, that great care must be taken not to occasion the speedy destruction of the good work which is begun. 2d, I beg to be remembered from time to time in your prayers. I would also ask for another copy of the 'City of Refuge,'

"Your Brother in the love of  
the Lord, "B——."

I sent an answer, in which I recommended to this poor sufferer, the frequent enjoyment of the waters of the

fountain of salvation for purification from every sin, and for consolation under the want of personal intercourse. I pointed to that eternal city, where we may be sure to join in everlasting adoration of our great God and Saviour. I was told that Mr. B. had sometimes to suffer from despondency, and that also his faith had to undergo many a trial in such distressing times; but generally he is happy in the Lord, and able to comfort his brethren.

Mr. C. I saw by appointment in Mr. Z.'s garden. Being asked how he did, he gave the answer, which was repeated by all his friends I saw, "We are all very poorly; we are less happy than we have been, before we were so much frightened and scattered by our enemies." He lamented the want of opportunities of edification, and of spiritual advice, especially as he finds himself and his friends so little advanced in knowledge, in faith, and in a spiritual and holy conversation. He gave a copious account of the disturbance of last year.

On his journey from B. he had the following answer from a Jew of the vicinity of B., whom he asked, what news of his native place.

"What news? Do you not yet know more of that business? Why, very fine news indeed; the whole town of B. is to be baptized."

Mr. C. stated he had been a complete Deist, and abstinence from gross wickedness had appeared to him the utmost attainable and requisite height of piety. Mr. B. and Mr. D. had sometimes thrown out hints to him, which he rightly suspected to be intended as recommendations of the Christian religion, in preference to that which he had embraced. Being free from bigotry, he was by no means shocked; on the contrary, he was curious to know more precisely what were the tenets and distinguishing usages of Christians, for he had no other idea of religion, than that every one of them consisted of a particular system of dogmas, and a distinguishing set of ceremonies. As the Jews of that country consider in general the Mennomites "to have the best

religion among Christians," (and that, with good reason, because that denomination has been much less distracted by the infidel principles of the latter times, than any of the other Protestant churches of those environs,) Mr. C. inquired of Mr. R., the Mennonite farmer I mentioned above, respecting it. The answer was: "That Christianity consisted in walking with God in true faith and piety, and not only in abstinence from outward sin, but also in purity of heart and intention." At this Mr. C. made the remark, "Then, though the Jewish religion is very strict, yet the Christian religion is far more difficult to be observed." He at once understood the spiritual nature and essential holiness of Christianity. He now began diligently to read the Gospel. Repeatedly he stumbled at the rock of offence, but by the advice of Mrs. B. and of D., and by prayer and experience, he was enabled to overcome the difficulties. Now he finds that he enjoys a peace and happiness, of which he had no conception before he believed in Christ Jesus. Generally he finds free access to God in prayer; only sometimes when he has unavoidably been in company, he feels heaviness of mind, and a separation from God.

Miss A. I saw three times. She began to open her heart, with stating, that she was in ill health. She had much to suffer during the last year. The death of her father had occasioned many troubles and anxieties; her persecutions and trials had been so very oppressive and deterring. It was replied, that innumerable martyrs had endured incomparably greater persecutions for the same cause, with unshaken fortitude; and Christ Jesus our Saviour endured unspeakable sufferings for our sake. She answered, "Well, well, but the example of men often perplexes me." She was directed to attend to the example of the holy Jesus, as the only standard.

I then asked, "Did you ever enjoy the assurance that your sins were forgiven for Jesus's sake?"

A. I never had such a certainty that this was the case.

Q. Have you obtained, by your

faith, any power to withstand such sins as you were unable to overcome before you did believe?

A. Yes, I have. But still I am so much puzzled by the example of others.

She was again desired not to look so much to the conduct of others. She was admonished to seek for a deeper insight into her own sinfulness and misery, which would be the way to occupy herself with her own concerns, and make her forget the faults of others. She was told that unless she endeavoured, by constant watchfulness and prayer, to grow in grace, and to become established in the faith, the deceitfulness and natural corruption of her heart would find occasion, under pretence of real or imaginary scandal from others, to lead her again quite astray, and perhaps to precipitate her into infidelity.

After having heard a few more observations concerning our natural corruption, and the necessity of continual watching and wrestling in spirit, united with entire dependance on the grace of God, which has been revealed in Jesus the Saviour, Miss A. observed, "She could not bring the notion of a complete corruption of every human heart into harmony with her daily observation. For," said she, "many persons who know nothing of that way, are so good, so virtuous, so kind. For instance, that Mrs. M., at whose house I live, is so kind, she does so much good to the poor, and that without the least ostentation: I cannot conceive that we should not acknowledge such persons to have good hearts."

She was asked, "Do you believe you are good yourself?"

A. No, no; I am very bad, very bad, indeed.

Q. But do such persons as you speak of, believe that they are bad?

A. No, they do not, they believe themselves to be very good; they are very proud of it; and Mrs. B. also has that pride.

"Why, then, you see that such proud hearts want only the light of the Holy Spirit to see their obvious pride, and their more secret corrup-

tions too, and to become obliged to confess that they are bad."

During this conversation in Mr. Z.'s house, we were once disturbed by a little Jewish girl, who entered under pretext of fetching a key which Miss A. had taken with her. Several Jews were seen patrolling up and down the street, and watching the house. Poor Miss A. was evidently frightened; at last she rose at once, and took her leave, saying, abruptly, "I beg you to excuse me for to-day."

The next time I saw her at the same house, was with Miss B. Mr. Bott, Agent of the Continental Society, who has made a great part of this journey with me, was also present. This was one of the happiest moments I have known. We enjoyed much of the Divine presence. The family were so astonished, and so well pleased at what they saw and heard of these two daughters of Israel, that they were all of them in tears.

Miss A. informed us that she had now made up her mind to learn the milliner's and dress-maker's business, and then to begin a concern of her own. Miss B. intends then to join her. Thus they hope to secure sufficient independence, and then they intend to be also outwardly united to the Christian community.

Though I am not entirely satisfied that Miss A. is steadfast enough to accomplish this plan, yet I could not but recommend her to pursue it; especially as I apprehended that the remonstrances which I had addressed to Miss B. had been in some measure the occasion of her forming it. Miss A. intended to set out for that purpose in a short time for \* \* \*. Mr. Bott gave her letters of introduction to Christians of that place. At this time Miss A. confessed herself unable to believe the Divinity of Christ Jesus. She asked how it could be possible to believe in two Gods. I quoted the passage in the New Testament, where Christ testifies of himself, that he is the Son of God, and One with the Father, from whom he came down to us; and the passages of the Old Testament to the same purpose. She knew not what to say, but it was evident

that her mind was not satisfied. I then observed, "that only by faith in Jesus, and by enjoying forgiveness of sins through his atonement, she would obtain the full certainty of his divine nature."

Miss B. now said to her, "Have you then not obtained comfort and help, and were you not happy when you prayed to Jesus in your trouble, especially during the persecution last year? And, now, in your time of rest, as soon as you doubt, and do not cleave to the Lord Jesus, you are unhappy."

I enforced that excellent argument, and it appeared to give her real satisfaction. She then gave us the example of her own father, as a specimen of the unhappy state of those who are unable to believe in Jesus. That man had been a strict Talmudist; he was ready to punish his daughter only for carrying her handkerchief in her hand on the Sabbath. He was also more scrupulous than Jews commonly are respecting fair dealing in trade, nor was he in any way immoral. Last year he did not join the more bigoted Jews in persecuting his daughter, partly because he did not think that she really believed the doctrine of the New Testament; partly because he, in contrast with his usual severity, did not so decidedly disapprove of her reading it. Once when she had spoken favourably of Jesus, he replied, "That it was quite evident he was an upright and virtuous man, and it was a matter of great doubt, whether he had any bad purpose; but he was wrong to make himself God; and for this he was deservedly put to death." When this man was seized with his last illness, he was only fretting and murmuring that such a righteous man should be destined to suffer; and at the approach of death, he became so enraged, that it was almost impossible to be near him. He died in anger, and quarrelling with his God.

Another circumstance which struck her, was the following:—

Miss A. was recommending Christians and religion to one of her friends. The reply was, "Ah, let me alone, Christians are like other people, their

principles are like those of others, and their Jesus was a man like other men." Miss A. produced to her, as examples of the superior character of Christians, the assistance she had received of them, when oppressed by the Jews and her own brothers, and the general equity and justice of Christian courts of law, in contrast to the iniquitous judgments of Rabbies; all this she stated to be the consequence of the doctrine of Jesus, notwithstanding the general corruption of Christianity by disregard to Jesus and his doctrine. When she had added some more words in recommendation of the Lord Jesus, her friend rejoined, "Why will you not make an end of talking such nonsense; I know that Christians of any education, do not believe any such thing." The prevailing infidelity is very well observed by the Jews, and they are glad to avail themselves of the example of our unbelievers, in slighting the divine person of our Saviour.

*(To be continued.)*

## CONSTANTINOPLE.

LETTER FROM REV. H. D. LEEVES.

The following letter from Rev. H. D. Leves, dated 27th Jan., conveying some satisfactory intelligence respecting the Jewish converts at this place, will give our readers pleasure:—

It is with much pleasure, and with gratitude to Almighty God, that I communicate to you some information I have just received concerning our Christian Jews at Constantinople. Mr. Barker writes to me thus from Smyrna, under date of Dec. 17th:—

"John Baptist, the Jew who is become Christian, has just arrived here. My occupations in preparing for the post, which leaves Smyrna in two or three hours, have prevented me from yet seeing him: but Mr. Hartley, who just now called on me, tells me he is pleased with him more than ever. He is uncommonly zealous, and has converted four or five Jews, and several

Armenians. The other Christian Jew is at Constantinople, and is very steadfast in the faith. To-morrow I shall see John Baptist, and write to you more about him. His fervor is great in conversing with the Jews on Christianity, and the Armenian patriarch had a great deal of trouble to keep him from preaching to the Jews, which he was afraid might compromise him, and bring trouble on his (John Baptist's) head again. This is very promising."

You may conceive the satisfaction I feel at perceiving, that the strong hopes I always entertained concerning this man, that God would at length make him a blessing to his countrymen, are so likely to be realized. I rejoice also that Mr. Hartley, at whose hands he received baptism, is now at Smyrna, to strengthen him by his instructions and advice, and to co-operate with him in his zealous purposes.

Before I close this letter, I would just add, that I have received one letter from John Baptist, since the deliverance of himself and his companions from the Bagnio, wherein he acquaints me with some of the circumstances attending it, and of their reception by the Armenians, who seem to have treated them kindly; he, at the same time, regrets the restraint, under which he felt himself placed for the present by circumstances—a restraint from which he is now happily relieved. He concludes by saying, "We are distant in body, but near in soul and spirit. Pray you, and we will pray, that the Holy God may confirm the desires of our souls, that his name may be sanctified amongst our whole nation: and in a little time we will send you good news regarding those who believe in Jesus Christ, with the help of Father, Son, and Holy Spirit. Amen."

What Mr. Barker mentions of his having converted several Armenians, proves that he is faithful to the simple truths of the Gospel, which he had been taught, and which he had learnt from the New Testament.

I learn that David, or Peter, the one who renounced his faith, was delivered from the Bagnio not long after the other two, through the interest



of the Jews, and that he is now living amongst them at Constantinople.

P. S. In balancing my account of what I have received and expended in the case of these men, I find I have about £16 in my hands, which I shall desire may be applied to the benefit of John Baptist, at Smyrna.

## PALESTINE.

JOURNAL OF THE REV. JOSEPH  
WOLFF.

IN presenting to our readers the journal of Mr. Wolff, promised in our last number, we have only to add, that no accounts have been received from him of later date than the letters therein mentioned.

*Beyrout, May 31, 1828.*—Though we are shut up in our house on account of the plague, we could not prevent people from calling, but we do not touch them. A Jew, Moses by name, whose children have the plague, called; I proclaimed to him the tidings of salvation. He speaks with affection of Mr. Nicolayson.

*June 1.*—I called on Signor Laurella the Austrian consul of Beyrout, I met there with Monsieur T., a Frenchman, one of the most dissolute characters, but, notwithstanding, he was ordained by the the Bishop of Bagdad, and is a regular spy to the court of Rome: he wanted to know my plans, which I told him, without concealing any thing.

*June 3.*—Moses called on me, with his rabbi, who had travelled through Mesopotamia and India, but he is very ignorant in every respect.

*June 4.*—The Pacha of Acre, to whom I wrote a letter, petitioning his highness to give me and Lady Georgiana a passport for Jerusalem, refused to grant to me the passport; and my firman from Constantinople not having arrived as Von Lennep of Smyrna expected, I was rather in an unpleasant situation.

A Jew, named Mordecai, called on me, I made him understand that they

have been suffering for 1800 years, because they crucified the Lord of glory. He seemed really touched by the words I spoke to him.

Lady Georgiana continues her study of Arabic with zeal.

*June 5.*—To-day ten died by the plague. Lady Georgiana exposed herself to the plague, by touching an Arabic book of a person who had the plague, and I by touching the Jew.

A Jew, called Altaras, from Aleppo, came and said, that he would send his children to school to Lady Georgiana. I requested Signor Laurella, the Austrian consul, to send a second messenger to Acre, in order that Signor Katafago, the Austrian and Dutch consul at Acre, might ask the pacha for a passport to Jerusalem, for Lady Georgiana and myself. If we were to go without a passport, the pacha would send people after us to murder, and to rob us before we could reach Jerusalem, as one is obliged to pass from Beyrout a good distance through his dominions before reaching Jerusalem. If we had landed at Jaffa instead of Beyrout, a passport of that pacha would not have been so necessary. Katafago, however, though a great favourite of the pacha, declined making the application; the reason probably is this, that Katafago is a bigoted Roman Catholic.

Assaad Shidiak, a young Maronite, was converted here through the instrumentality of the Rev. Jonas King, and afterwards assisted the Missionaries Goodall and Bird in their work. But the Maronite patriarch took hold of him, cast him into prison, and he now sighs in a dungeon, deprived of everything needful for the support of human life, except bread and water.

The plague rages so much at Jaffa and at Gaza, that half the inhabitants of those places have died; and Jerusalem is not spared; fifteen died every day: "Abroad the sword bereaveth, at home there is as death."

*June 6.*—An Austrian vessel from Constantinople brought the news, that Russia had invaded Moldavia and Wallachia.

Another Jew called this afternoon

in our pseudo-quarantine place, to whom I proclaimed the Gospel.

*June 7.*—We received letters from Tripoli, announcing, that the plague was likewise raging there, and that four die every day.

*June 9.*—We received letters from Alexandria, informing us that Alexandria was declared in a state of blockade by the allied powers.

*June 10.*—The French corvette *La Lionne* arrived here, I requested the commander to afford us his protection in case of need.

Moses Ben Abraham called again; he was more than ever disposed to enter into conversation about Jesus Christ: the conversation became so serious, that I refused, for the first time, the request of Lady Georgiana, to take the child from her arms; for all my attention was drawn to what the Jew had to say. He said, "Would you wish that I should refuse my children to be circumcised? my wife to observe the law of purification? would you like to see us eating pork? and to disbelieve that our temple shall be built again?" I replied, God forbid! but I wish that you should not only circumcise the foreskin of your flesh, but likewise of your heart; and that you and your wives should not only be purified with water, but likewise with the Spirit of God; and I believe myself that the walls of Jerusalem shall be built again, and that those Christians who believe that Jerusalem shall merely, in a spiritual sense, be built up again, are wrong; for many of those Gentiles who give extravagant interpretations respecting the second coming of Christ, shew by it, either their ignorance of Scripture or their hatred of the Jewish nation—not wishing that the promises should be fulfilled to that nation; and therefore they take all the blessings to themselves, and leave the curses to the Jews; just as the Jews did in ancient time, and do now respecting the blessings promised to the Gentiles. Great judgments will come upon those Gentile Christians; but, at the same time, I must tell you, that before you pray that the Lord may do good unto Zion, you must pray that you may be washed

whiter than snow; and that the Lord may create in you a clean heart, and that you may see the joy of his salvation! You must first look towards that holy temple which was broken down, and in three days built up again; you must look towards Jesus of Nazareth. I do not only wish you to remain a Jew, but to be a complete and perfect Jew; then, as a Jew, believing in Christ, you may pray: "Do good in thy good pleasure unto Zion—build thou the walls of Jerusalem!"

*June 11.*—Naphtali from Lemberg, a Jew living in Safet, called on me, with whom I conversed for two hours about Christ. He translated Zechariah, xii. 10, in the following forced manner: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they (here the Jew took the Gentiles,) the Gentiles shall look upon me (the Jew) whom they (viz. the Gentiles) have pierced, and mourn." I silenced him completely, by merely shewing him that the same chapter makes a distinct division between the prophecy respecting the Jews, and that of the Gentiles.

To-day all the Christians of Beyrout went away into the mountains, on account of the heavy tribute the pacha of Acre demanded from them.

*June 12.*—Naphtali called again; he said, that when the Messiah comes they shall have a temple made of fire, and Jerusalem shall be surrounded by fiery walls.

A firman arrived from Constantinople, exhorting the Turks to pray for the victory of the Sultan against the *Melchi*, i. e. Greeks, and against the Muscovites: from that moment the Mahomedan boys went about in the streets of Beyrout, accompanied by a sheikh, who walked naked, merely with a girdle around his loins, exclaiming, "Allah y unsar Sultan, uaskar Islam." "God give victory to the Sultan, and to the soldiers of Islam." The following prayer is likewise heard from the tower of the mosque: "O Lord of power, and of might, assist, help, and make victorious the

King of Islam, upon the enemies of the *true faith* at all times! Oh victorious, mighty Lord, assist and help the Musselmans and make victorious our Sultan, and open to him new countries! O Lord, make the Greeks perish, and destroy their troops, and make their sons and their daughters a prey and prize of the Musselmans! O Lord, help our mighty King Sultan Mahmud. Amen!"

June 13.—The manner in which the Christians of this country express themselves sometimes moves one to tears. If one speaks harshly to another, he replies, "O brother, is it not enough that we are oppressed by the Turks, should we embitter the lives of each other, by quarrelling and envying? are we not both Christians, all alike oppressed?"

I applied to the Emir Busheer for permission to stay in Mount Lebanon until peace was restored; but he replied, that he was the servant and slave of the pacha of Acre, to whom he therefore referred me.

June 15.—I received a kind letter from the Jew Daniel de Picciotto, accompanied with letters of recommendation for the pachas of Damascus and Acre, in order that they may permit Lady Georgiana and myself to proceed on to Jerusalem with safety. Thus Jews assist us in these troublous times, whilst Christians refuse us their assistance. I sent on the letters, but the pacha of Damascus was absent from Damascus, and the pacha of Acre again refused to take any notice of us. The pacha of Acre and the British consul, Mr. Abbot, have been at variance; and he now takes his revenge.

Naphtali, the Jew, called to-day, and told me the following story: Rabbi Moses Ben Nahman had observed to one of the pachas, that no Jew will ever become a Mahomedan or Christian, if he is a child of Jewish parents on both sides. A short time after this, Rabbi Nahman's own son turned Turk. The Pacha sent for him, and told him that he must now see that his assertion was an error, upon which the rabbi desired three days for reflection. The rabbi then returned and

forced his wife to confess, that when she went one day to the bath, a Turk had abused her, and that she bit off a finger of that Turk; the Turk was searched for by the pacha, and found to be without a finger; and he himself confessed the deed.

The Turks report to-day that 80,000 Russian heads had been brought to Constantinople.

June 17.—I had to-day family prayer in Hebrew and English, on account of the Jews who were present.

June 18.—Ten persons died to-day of the plague.

Naphtali came, and to give me an idea of the excellency of Palestine, he cited Deuteronomy, xi. 12, "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year!"

Naphtali's view of the times of the Messiah's coming is this:

1. Jerusalem's length shall be to the gates of Damascus.
2. The rest of the world shall be empty and void.
3. One shall neither sow nor plant in Palestine, but the bread shall be ready baked without preparing it.
4. A fiery temple shall be at Jerusalem, for it is said in Exodus xiv. 7, "In the sanctuary which thy hands have established."—Surrounded by a fiery wall, Zach. ii. 5, "For I, saith the Lord, will be unto her like a wall of fire round about, and will be the glory in the midst of her!"

Naphtali told me that the Jews from Russia had written to Jerusalem, exhorting their brethren to pray for those in Russia, for the Emperor had issued in his wrath 138 decrees (גזירות) against them.

1. Forbidding them to wear beards, or compelling them to pay three rubles every year for wearing a beard.

2. Forbidding them to circumcise their children.

3. Allowing each Russian officer to take possession of a Jewish woman—even a married one.—I assured him that these were mere calumnies! It is

thus we see that the Jews exaggerate their sufferings.

*June 20.*—The Chancellor of the Sardinian Consul called on me, and shewed me a letter, which threw all the Europeans into consternation, stating, that the Pacha of Acre had seized his friend Signor Katafago, the consul of eight powers, put him into prison, and forced him to pay a large sum of money. He dismissed another Italian from his service, and sent him away without paying his wages. As I could not obtain permission to go on to Jerusalem, I thought it advisable to retire to a place governed by a more reasonable governor than that of Acre. We, therefore, chartered a vessel, the same in which we came from Alexandria, with the intention of sailing for Cyprus.

*June 21.*—The captain was not yet ready to sail, and, therefore, we remained on board the ship in the road of Beyrout.

The Austrian Captain Mattei arrived in the road of Beyrout, with fifty Jewish families as passengers. Having heard of this circumstance, I went on board the ship of Captain Mattei, and here I saw a sight which delighted my heart, fifty Jews besides their wives and children—the phylacteries (tefilim) upon their head—coming from Tunis and Tripoli, for the purpose of residing at Jerusalem, expecting there the arrival of the Messiah. I addressed them in Hebrew; a great joy overpowered them; I was surrounded by their women and children, who exclaimed, “He is a son of Israel!”  
—בר ישראל—(meaning me) “he is a son of Israel!”

*Myself.*—“Yes, I am a son of Israel.”

*Jews.*—We know you; we are going to Jerusalem, to wait there for the Geulah, i. e. Redemption.—I preached to them for half an hour, Jesus of Nazareth, whose cross is the way to enter into the glory of his second coming.

*June 22.*—We sailed for Cyprus.

*June 23.*—In the sight of Cyprus, but we did not reach it, through the inexperience of the captain.

*June 25.*—The captain mistook the way, and brought us to Famagosta.

*June 26.*—We arrived finally at Larnica, and Signor Balti Mattei was so kind to give us his empty house to perform quarantine in it.

Mullah Omar, and Hussein Aga called upon us; they are both intelligent Turks. I communicated to them the object of my mission.

*June 30.*—We got pratique, and hired a house at Larnica. Lady Georgiana was indisposed. I immediately wrote to the commander of a Dutch ship, who was so kind as to send his doctor, and I sent at the same time for the physician of the place. She recovered.

“Lord Jesus! we have left Syria, on account of the tyranny of the Pacha of Acre, to find protection at Cyprus, equally governed by Turks, to wait for a more convenient time of going to Jerusalem; therefore, the only dependence we can have, is upon thy gracious protection; and we pray and beseech thee, withdraw not thy gracious countenance from my dear Georgiana, my dear Harriett, and myself, and enable us soon to go on to Jerusalem!”

There was every appearance at Beyrout, that the Pacha of Acre had some intention of seizing me; he treated my letters, and those of the Picciottos of Aleppo with contempt; and it seems that he gave orders to the prince of Mount Lebanon not to give us any asylum. The Catholics were equally hostile to us. His seizing a consul of eight Potentates, made it beyond doubt that he might have the boldness likewise to put me in prison. If he had done this, my wife would have been in the hands of Turks, treacherous Catholics, and profligate Italians; but still I could not suffer the thought of leaving Turkey altogether, in order to shew, with the grace of God, that the Lord can protect us likewise in a hostile country. Cyprus is only twenty-four hours sail with a good wind from Jaffa; thus we are nearer to Jerusalem at Cyprus than we are at Beyrout, and therefore we came here; and the Lord gave us proof that he can protect. I am, how-



ever, not quite certain whether we ought not to have staid at Beyrout, and shewn more faith. My anxiety for my wife's safety was the chief reason for having left it. I never, however, would turn my face towards Malta; and if we were driven away from Cyprus, we would go either to Egypt or Aleppo. Thus we have been at a most critical period, already traversing three provinces of the Turkish empire, without the protection of any consul, viz. in Syria, Egypt, and Cyprus; and myself alone at Smyrna and in Greece.

Mehemmed Hussein Aga, residing at Nicosia, the capital of Cyprus, was a Greek by birth, but at the time of the massacre of the Greeks, he was forced to turn Mahomedan, and he is now Prime Minister of the Governor-General of Cyprus. As the firman promised to me when at Smyrna, granting permission to travel about in the Turkish empire, even if hostilities should commence, was after all not sent, I wrote to Hussein Aga, desiring him to recommend me to the Governor-General of Cyprus, in order that His Excellency might mention Lady Georgiana and myself to the Sublime Porte, that we might receive the promised firman. Two days after an answer arrived from Hussein Aga, in the name of His Excellency the Governor-General, inviting me to come to Nicosia, that His Excellency the Governor-General might make my personal acquaintance. I accordingly set out for Nicosia, accompanied by Mr. Nikolaki, who was, in the time of peace, the English agent. I left Lady Georgiana and my child at Larnica. The English Consul Vondiziano, desired me to recommend him, at the same time, to the protection of His Excellency the Governor-General. On my arrival at the gate of Nicosia, the first interpreter to the Governor-General welcomed me in the name of His Excellency, and rode on with me to the residence of the Primate Archbishop of Cyprus, where an apartment was already prepared for me by the order of the Governor-General. The Archbishop, with his Clerus, stood at the gate to welcome me. The Greeks

here feel very grateful towards me, for having sent, six years ago, two boys of their nation to England.

An hour after my arrival at Nicosia, His Excellency the Governor-General sent one of his chief Effendis with his compliments, and that he should be happy to see me in the afternoon.

July 8.—In the afternoon, Hussein Aga himself introduced me to His Excellency. I thanked His Excellency for the protection he had afforded to the English Consul, during the time of suspense of friendly communications between the two Powers, Turkey and England, and begged him to grant his further protection to the Consul, until the peace was established. His Excellency observed, that he was confident no war would take place between the two Powers; and even if it did, that English travellers and merchants would always be protected; for the Porte was different from what it had been in ancient time. I replied, that there must be a time when there will be no more war upon the earth, and all would be friendly together. His Excellency replied, "In Shah Allah;" i. e. "if God please." He asked me, after this, whether the English ships had suffered much in the battle of Navarino? I stated to him the truth as far as I knew it. I conversed then a considerable time with His Excellency about the Kurds, Yescede, and Syrians. The information I gave him agreed with his own knowledge; for he had been in Mesopotamia. He told me that he had some prospect of being sent Ambassador to England; he spoke then a good deal of the energy and firmness of his Sultan. After this he wrote down my name and that of Lady Georgiana, and gave immediate orders to his Secretary to write two letters, one to the Reis Effendi, the other to the Grand Vizier, for a firman of protection, even in case of hostilities between England and Turkey. I made him a present of an Arabic Bible and Testament in Turkish; and to another Sheikh who was present, and with whom I conversed in Persian, I gave likewise an Arabic Bible and a Turkish Testament; and after an hour's con-

versation, I returned to the Archbishop's dwelling.

The present Archbishop of Cyprus, Panaritos by name, is a man of no great talents, but very abstemious and good natured, he neither drinks wine nor brandy; he is the third Archbishop since the time of the Archbishop, who was decapitated six years ago. One has been since exiled. He told me that if the English people would establish a school at Nicosia, he would place a house at their disposal. I distributed a good many tracts in Greek at Nicosia, with the approbation of the Archbishop, and there was a demand for more. There are at Nicosia 2000 Turks, 1000 Greeks, and several hundred Armenians, and 100 Maronites from Mount Lebanon. The whole Island of Cyprus contains 50,000 souls.

*July 11.*—I returned to Larnica, where, during my absence, Lady Georgiana taught English to Greek boys and girls.

Michael Trad, a Greek, came here to stay with me, as he was persecuted by the Catholics of Beyrout, on account of his former connection with the American Missionaries; he teaches Lady Georgiana in Arabic.

Raphael de Picciotto, from Aleppo, a Jew, arrived here; I made him a present of an Italian Testament. He is the Neapolitan Consul-General at Aleppo.

We are continually visited by Greeks and Franks, to whom Lady Georgiana and myself make known the Gospel.

As in July and August the heat at Larnica is intolerable, we determined to go into the country; for the heat here produces epidemic fever, and Lady Georgiana and myself were not quite well.

*July 14.*—As the Bishop of Larnica, now on business at Nicosia, heard of our intention of going into the country, he sent his Archimandrite, with a letter, offering to us the convent of Santa Barbara, twenty miles from Larnica, as a place of abode; we therefore made arrangements for going there.

*July 15.*—We sent on our effects upon camels to Santa Barbara.

We were just on the point of going in the country, when Joseph Loewenfeld, a Jew, from Bayreuth, twenty-four English miles from my native place, entered our room, telling me that he had long ago heard of me. I immediately preached to him the Gospel, and to all appearance he was sincerely affected. I gave to him a New Testament, which he promised to read with attention. He is a book-binder by profession, but has now a country house at Cirinia, forty-two miles from Larnica, and lives very respectably; he was formerly employed by the Pasha of Egypt, as instructor of his soldiers. He was formerly a soldier in the Bavarian army; and it does him honour that he left the Pasha's service on account of the profligate conduct of the Franks employed in Egypt.

As we went only half-way towards Santa Barbara the first evening, he accompanied us to a country house of a German tailor, where we slept.

*July 16.*—Lady Georgiana, for the first time, mounted a mule, according to the style of the country; it went very slowly.

My child was carried by the Arab servant upon a donkey; she cried very little; but as we had to ascend several rocks and cliffs, I walked on foot, and carried my child in my arms for more than two hours; she behaved exceedingly well.

*July 17.*—We arrived at Santa Barbara, and were most kindly received by the Monks and the Archimandrite. One hour distant from Santa Barbara, the Convent Santa Croce, built by the Empress Helena, is still standing. But though the air was more fresh at Santa Barbara than at Larnica, and though it agreed well with my wife and child, it did not agree with me. I had a severe attack of fever, and eruptions all over my body; and, therefore, after a stay of three weeks, I wrote to Hussein Aga to get us the permission of the Governor to reside at Arpera, a village six miles from Larnica. The Governor-General gave immediate orders to a respectable widow of Arpera to give us lodgings, and thus we set out again upon mules, and ac-

accompanied by the Archimandrite, for Arpera, on the 6th of August, and we arrived there, after four hours ride, and we were kindly received, and have very comfortable lodgings.

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JOURNAL OF MR. J. NICOLAYSON.

(*Continued from page 77.*)

*Safet, Jan. 21, 1827.*—From a long conversation which occurred to-day, 1st, on the nature and design of sacrifices, and then on the resurrection of Christ, the following may serve as a specimen of the subterfuges, by which the Jews of these parts endeavour to elude the force of historical evidences of that fact. A very learned Rabbi of Presburg, some time ago, visited Vienna. Walking about in the streets, he, at once, fixed his eyes on the gilded cross of the chief cathedral in that city, and remained staring at it, apparently with the greatest astonishment. People soon began to collect around him asking, what he saw. He answered, I see twelve angels hovering round the cross. The people then began to assert, one after the other, that they saw the same wonder, and in a short time the whole city was in motion, every body sure that he saw the angels hovering around the cross. The report soon reached the Emperor Joseph, and he, anxious to witness the miracle, descended from his imperial throne, and saw and believed that which all the rest saw and believed. The rabbi then requested audience, and was admitted, being highly esteemed by the Emperor, and now he conjured him by his throne and empire to tell him, what he had really seen. The emperor, at first, refused to confess to the rabbi, but being again conjured in the most solemn manner, he at length confessed he had seen nothing. The rabbi asked him why he had said he did see! The emperor replied, how could I otherwise, when the whole city reported that they did see angels, and especially as R. Jonathan was himself one of the party. Would not the people have immediately stoned me? Such stories must be heard with patience, and understood

to be intended to account for the universal belief of Christians in the resurrection of Christ! Thus the poor blinded Jews throw dust in their own eyes, lest they should see the bright light of the Sun of Righteousness risen with healing in his wings. They have, in fact, no idea of historical evidence, nor indeed of any kind of arguments, except those which are stamped with the authority of the Talmud or their rabbies, and which derive all their force from education and prejudice. Nor have they either patience or humility enough to receive and accept better instruction.

*Jan. 25.*—In the evening I received letters from my brethren in Beyrout, from which it appears that powerful opposition is making to their endeavours at preaching the Gospel to the Christians there. Proclamations have been made in all churches in Beyrout, denouncing curses and excommunication upon every body who shall in any way hold intercourse with them. None is to sell to them or buy of them, none to borrow of them or lend to them, none to teach or learn in the schools, none to serve them in any capacity whatever, none to receive a favour from them or to show them a favour, not even the poor to receive alms from them. A young Arab of the Greek church, who has been taught English by them, concludes the account he wrote to me of their proceedings, in English, in the following words: "Now we have reason to know, that this is what was said about him by John in the Revelations: 'And that no man might buy or sell, save to them that had the mark of the name of the beast.' But we must rejoice as our Lord said, 'Blessed are ye when,' &c."

The young Maronite, whom I have engaged as Arabic teacher, was excommunicated, by name, last Lord's day, in the Maronite church of Beyrout, and could they get hold of him, he would be sure of being put into prison or to death. While thus the enemies of the Gospel are raging and cursing, the Lord is blessing. On the first day of this year the American missionaries at Beyrout, admitted three persons to Lord's table with them, as members of

the Protestant church; and others are desirous of admittance, but it is thought prudent to defer it. The present persecutions will serve as a good trial to such.

*Jan. 26.*—How deeply the Jews of this country are sunk in superstition and folly will appear from what follows: My teacher told me that he had been invited by a friend, with a number of other persons learned in the Talmud, to spend the night with him in prayer and reading, in commemoration of the death of his father, which happened this day last year. This led me to ask whether they prayed for the dead, to which he replied, certainly we do. He, however, denied that they held any thing like a purgatory, but said, that the prayers for the dead are of great use in aiding them to attain to that proper degree of happiness which belongs to their respective classes; and particularly as we do not know what may have been the state of the deceased person, we always think it proper to pray for him; should he have been worthy, their prayers will do no harm, and should he have been guilty of any crime, he may have entered the body of, we know not what animal, a swine, or a dog, or any thing. I observed, "This is the heathen doctrine of transmigration; whence do you derive this, not surely from the Bible?"

*He.* No, but from the Talmud.

He then related some stories of the Talmud, and some that had fallen under his own observation, as "a potatoe being inhabited by a departed spirit," in confirmation of this doctrine. Thus human nature appears to be the same, whether in Jew or Gentile, or Christian; if the records of truth are forsaken, and fancy substituted in their place, some absurdity or other is the consequence. The Jew with the Gentile has the purgatory of transmigration, as well as the Papist the purgatory of fire. The Jew prays and reads for the dead, the Papist prays and gives money!

*Jan. 30.*—A number of Jews called, with whom I had conversations on various subjects, particularly with one, on the nature and importance of

repentance. This led him to mention a little work, which is very much esteemed by modern Jews. He afterwards brought it me. It was written in Arabic by a celebrated Spanish rabbi, who lived before the famous Shimeon Ben Yochai, the author of the Zohar. It has since been translated into rather pure Hebrew by the translator of Maimonides's Arabic Works. This is much more like a systematical treatise on Hebrew theology than any thing I have seen yet. It will, therefore, be a good means of getting acquainted with the proper theology of Judaism, and for that purpose I shall read it.

*Jan. 31.*—I had an opportunity of disposing of a few tracts, which is very rare here. The truth of Dr. Dalton's observation, "Missionaries must come to this field prepared to wait, and now and then to do here a little and there a little," I find verified in my daily experience.

*Feb. 1.*—The son of Rabbi Mendel, in Jerusalem, has lately arrived here, and gives a lamentable account of the oppression, which the Jews suffer in that city. All of them who have any property, have been imprisoned, in order to extort money from them, and amongst these, the old Rabbi and his son. Many are making their escape to other places.

*Feb. 3.*—I received a letter from Papas Kaisarios, Greek priest in Jerusalem, in which he informs me that that city has again been restored to tranquillity, after what he terms a terrible rebellion. But he laments the scarcity which prevails there, it would seem, in a still greater degree than here. He calls it a great and lasting famine, and says that people of the poorer classes are daily leaving Jerusalem to seek their support somewhere else.

*Feb. 15.*—This being a festival with the Christians, a number of them called, and several conversations and discussions ensued, after having read to them that portion of the Gospel which is appointed for this day by their church. In the mean time the young Jewish physician, mentioned under the 25th of January, and who



has since called repeatedly, came in. He had before been careful to make me understand that he is neither a superstitious, nor a strict Jew. Understanding a little Arabic, he now took occasion from the discourses that were going on, to ask me some general questions on the subject of religion, on which he confessed himself ignorant; and, in an apparently serious manner, asked me what on the whole I thought to be the true religion, observing that there are many things in the Roman Catholic religion which cannot be right. This I granted, and then briefly stated to him my belief, and its reasons. He then said he had read little or nothing on the subject of religion, except a little book of Mendelssohn's, which he thought excellent, and which he should like to read with me, if I pleased, in order to converse with me on its contents. To this proposal, I, of course, readily acceded, and he soon after brought the book.

A rather aged German Rabbi, with two respectable African Jews, called also to-day. After telling me of a person who had been at Jerusalem about three years ago, who spoke Hebrew very well, and was acquainted with the Talmud (probably Mr. Wolff,) they asked me what was my object in coming here. After having satisfied them on that subject, the Rabbi, with a very significant mien, began to put some questions to me in Arabic. Seeing from his dress that he was a German, I addressed him in that language, asking whether he did not speak it. He said he had nearly forgotten it, and therefore though his knowledge of the Arabic was deficient, he should prefer to use that. His reason probably was that the two African Jews might partake in the conversation, and therefore we proceeded in Arabic. The first question of the Rabbi's was, "Whether I believed a future judgment, and punishments and rewards accordingly?" When I had answered this in the affirmative, he proceeded, "How then can it be just in God to punish for ever, as we Jews say, you Christians; or, as you say, us Jews?"

*I.* God, who is perfect in all his attributes, will judge, in perfect equity, according to truth and justice itself, and not according to our opinions of it.

*He.* Very well, God will judge according to the truth; but you say the truth is with you; and we say the truth is with us; and yet the truth can be but one; it is therefore necessary that we should be able to ascertain the truth; for if it were impossible to know certainly what is truth, it could not be just in God to punish us for not obeying it?

*I.* Assuredly truth may be known as such, but not without humble, candid, and diligent inquiry.

*He.* Well, but what then is that faculty by which we can ascertain truth; i. e. distinguishing it from falsehood, or error; for you know that the whole world is composed of four elements, as, stone, trees, animal, and man.

*I.* These are not the four elements of the world; these are what are called the four kingdoms of nature, with mineral, vegetable, &c.

*He.* True. I know the four elements are water, air, &c., but never mind that, my object only is to ascertain what faculty it is by which we can distinguish truth from error; for unless we know that, it would be folly to maintain that we know the truth.

*I.* Very well, proceed.

*He.* You see there is a great difference between a stone and a tree; yet all that is contained in the stone is also found in the tree, and what distinguishes it from the stone is, that it possesses certain additional qualities not found in that. The same we observe in comparing the tree with a living animal. In comparing, therefore, man with the animal, we must find the case to be the same. The difference must consist in some faculty in the former above the latter.

*I.* Certainly; and that is what every body knows and acknowledges, viz. that man is possessed of a reasonable soul.

*He.* Reason is not that which distinguishes man from the brute; for that

is also possessed of reason, nor is it the soul or spirit (רוח,) for both possess this alike.

*I.* As these things are not the subject of discussion, I shall leave you to view them as you please, providing we can agree on the means of ascertaining truth.

*He.* My object is to shew that men must be possessed of some important faculty of which the animal is destitute, and therefore distinguishes them; and this I believe to be the faculty of distinguishing between each man.

*I.* Very well, this faculty I call reason, you may call it by whatever name you please, provided we agree on its nature. On this, however, we must agree first, before we enter on the discussion you have proposed. The faculty of man, by which he may distinguish between truth and error, cannot be considered as sufficient to *discover* Divine truth, or the will of God concerning us, without revelation. This is a matter of fact, and is confirmed by the whole history of man from first to last, and particularly by the acknowledgment of the wisest of those who are destitute of revelation.

*He.* What have we to do with those who are dead and gone? our question is concerning ourselves.

*I.* It would be very arrogant in us to pretend to know all the extent of human faculties in general, observing but our own individual faculties only. If we would know the powers of human nature, we must attend to the history of mankind, and take instruction from those facts which there we find recorded.

*He.* Well, but of what use is revelation, if one interpret it so, and another otherwise. There must be some means of discovering truth from falsehood.

*I.* So there is. That faculty in man, which I call reason, is able, by diligent investigation, to discover truth from error, if both are set before it; because truth always has its certain distinguishing marks: but what I maintain is simply this, that this faculty is not of itself able to *discover* divine truth, though it is able to distinguish

it from error, when proposed to it. A revelation from God, therefore, is as much necessary as this faculty is. If you will proceed upon this principle in the inquiry you have proposed, I shall be happy to pursue it with you. We then only need agree on what is sufficient evidence to establish the truth of matters of fact, and apply their criteria to the evidences of the Mosaic and Christian dispensations. Here they broke off, and took leave. I requested them to call again, that we might pursue the subject, which they promised to do.

The young man from Beyrout, having suffered much in his health ever since he came hither, proposed to go to Sour, thence to write to Mr. Bird, for letters to Alexandria, and on receiving them, to embark for that port. As the loss of his health might perhaps be attributable to the climate here, and as he could not possibly live safely in any other part of this country, I consented to his proposal, and he set out to-day.

(To be continued.)

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## DOMESTIC.

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### ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

#### Middlesex.

THE Anniversary Meeting of the *Chelsea Association* was held at the Clock-house, on Friday evening, the 6th of February. The Rev. H. Owen, in the Chair. The Report having been read by J. H. Bayford, Esq., Secretary of the Association, resolutions were moved and seconded by E. J. Longley, Esq., and H. V. Tebbs, Esq.; the Rev. W. M. Mayers, and the Rev. C. S. Hawtrey; the Rev. J. H. Stewart, and J. Bayford, Esq.; the Rev. Wm. Marsh, and Wm. Leach, Esq. Collection £10.

*Sussex.*

On the morning and evening of Sunday, Feb. 8th, Sermons were preached in St. John's Chapel, *Chichester*, (the Rev. S. Barbut, Minister,) by the Rev. J. B. Cartwright. The state and prospects of the Jews, and the duties of Christians towards them were, on the morning and afternoon of the same day, strongly represented in the church of St. Pancras, in the same city, by the Rector, the Rev. Edwin Jacob; but from local circumstances, a Collection at the doors was not considered advisable.

The Annual Meeting of the *Chichester, and Western Sussex Auxiliary Society* was held on Monday, Feb. 9th, the Rev. John Sargent, Rector of Graffham and Lavington, in the Chair. The Report having been read by the Rev. E. Jacob, Resolutions were moved and seconded by the Rev. G. Bliss, J. B. Cartwright, T. Cogan, J. C. Reichardt, M. Smelt, H. Raikes, G. Nichols, and H. Comper, Esq. At this Meeting the Rev. J. Sargent was elected President of the Association, and W. Gruggen, Esq. Treasurer: these offices having become vacant by the removal of the Rev. Lewis Way to a foreign country; and the decease of John Marsh, Esq. Collections about £25.

On Thursday, Feb. 19th, the First Public Meeting of the *Brighton Ladics' Association* was held at the Old Ship Tavern, Brighton. The Chair was taken by N. Kemp, Esq.; the Meeting was addressed by the Chairman, and afterwards by the Rev. J. B. Cartwright, and the Rev. J. C. Reichardt. Several individuals afterwards came forward as additional subscribers to

the Association. Collection £7. 2s. 7d.

*Hampshire.*

On Sunday, Feb. 15th, Sermons were preached at St. John's Chapel, *Portsea*, (Rev. W. S. Dusautoy, Minister,) by the Rev. J. B. Cartwright. Collection £13. 9s. 6d.

Also, at *Gosport Chapel*, by the Rev. R. Bingham, jun., Curate, without Collection.

On Monday evening, the 16th, a Meeting was held at *Gosport*: In the Chair, Capt. Austen, R. N., C. B. Resolutions were moved and seconded by the Rev. W. S. Dusautoy, Captain Gawler, Rev. Dr. Wilson, Rev. J. B. Cartwright, Lieut. C. Norrington, R. N., Rev. J. C. Reichardt, Capt. Marshall, Royal Engineers, and Rev. R. Bingham, jun. Collections £6. 15s. 2d.

On Tuesday morning, Feb. 17th, the Annual Meeting of the *Portsmouth, Portsea, and Gosport Auxiliary Society* was held at Portsea: in the Chair, Capt. Austen, R. N., C. B., who was elected President, in the room of the late Hon. Sir George Grey, Bart. Resolutions were moved and seconded by Mr. T. W. Williams, Rev. J. B. Cartwright, Rev. W. S. Dusautoy, Rev. J. C. Reichardt, Rev. Sir H. Thompson, Bart., T. B. Maynard, Esq., Rev. Dr. Wilson, Lieut. C. R. Malden, R. N., Rev. R. Bingham, jun., and Lieut. Jas. Dixon, R. N. Collection £6. 16s. 1d.

Also, in the evening, a Meeting was held in St. John's Sunday School-room, when the persons present were addressed by the Rev. J. B. Cartwright, and Rev. J. C. Reichardt. Collection 16s. 6d. Total Collections at Portsea and Gosport about £28.

## NOTICES.

THE Anniversary Sermon before the Society, will be preached on Thursday Evening, May 7th, at St. Paul's, Covent Garden, by the Rev. Charles Jerram, A.M., Vicar of Chobham, Surrey.

THE Sale of Ladies' Work will take place about the 29th or 30th of April. The room not having been yet fixed upon and engaged, notice will be given next month. It is hoped that the Contributions

to this object may be sent, at all events, before the 31st of March.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, March 1.

*Subject.*

THE CITIES OF REFUGE.

Numbers xxxv. 15.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                     |     |     |    |   |
|---------------------------------------------------------------------|-----|-----|----|---|
| Anonymous.....                                                      |     | 20  | 0  | 0 |
| Davis, Miss, 103, Bunhill-row, collected by her.....                |     | 1   | 15 | 0 |
| Friend, by C. Watkin, Esq., Lincoln's-inn-fields ....               |     | 10  | 0  | 0 |
| Leach, Miss, collected by her .....                                 |     | 2   | 12 | 0 |
| R. N. ....                                                          |     | 1   | 1  | 0 |
| T. J. ....                                                          |     | 2   | 2  | 0 |
| Wood, Mrs., Broadwater, by Rev. Mr. Watkins .....                   |     | 1   | 1  | 0 |
| Young Friend at Spalding .....                                      |     | 0   | 10 | 0 |
| Cheltenham, by C. T. Cooke, Esq. ....                               |     | 25  | 0  | 0 |
| Clare, Suffolk, by Rev. G. Wightman .....                           |     | 2   | 17 | 0 |
| Colchester, by C. Boutflower, Esq. ....                             |     |     |    |   |
| General Purposes                                                    | 190 | 8   | 8  |   |
| Heb. O. & N. Tests.                                                 | 46  | 9   | 2  |   |
| F. Mission .....                                                    | 16  | 5   | 4  |   |
| Palestine Fund ..                                                   | 10  | 1   | 0  |   |
|                                                                     |     | 263 | 4  | 2 |
| Dorking, by Mrs. Stent .....                                        |     | 11  | 3  | 0 |
| Douglas, Isle of Man, by L. Geneste, Esq. ....                      |     | 20  | 7  | 6 |
| Emberton, Bucks, Friends, by Miss Badcock.....                      |     | 1   | 3  | 6 |
| Ipswich and Suffolk, by Rev. J. Charlesworth .....                  |     | 21  | 0  | 0 |
| Ireland, by Rev. W. M. Mayers .....                                 |     | 150 | 0  | 0 |
| London: Blackheath Ladies, by Hon. Mrs. Foy .....                   |     | 5   | 12 | 1 |
| Percy Chapel Association, by Rev. S. G. Garrard.....                |     | 23  | 6  | 6 |
| Leeds, Mrs. Jane Young, Ossett, near Wakefield                      | 10  | 10  | 0  |   |
| Maidstone, by Mrs. Prance .....                                     | 10  | 9   | 6  |   |
| Morcutt, near Uppingham, by Rev. H. Mortlock.....                   | 10  | 10  | 10 |   |
| Ostend, by Mrs. Law .....                                           | 5   | 0   | 0  |   |
| Portsmouth, by J. Allcot, Esq. ....                                 | 15  | 18  | 6  |   |
| Rochester, by Miss A. Francis .....                                 | 7   | 1   | 0  |   |
| Scotland, Edin. Fem. Society, by Mrs. Mack, for Heb. O. & N. Tests. | 10  | 0   | 0  |   |
| Wilmington, near Lewes, by Rev. R. P. Blake .....                   | 2   | 0   | 0  |   |
| York, by Jon. Gray, Esq. ....                                       | 140 | 0   | 0  |   |



## NOTICES TO CORRESPONDENTS.

The further Paper of "The Prophecy of Zechariah, Chapter xi." has been received, and will appear.

An "Old Subscriber" is respectfully informed that neither the London Society, nor the Editors of the Jewish Expositor, hold themselves responsible for the sentiments which may be contained in the Communications made to them; nor do they consider, that by inserting such Communications, they make those sentiments their own. The Letters referred to, first appeared in some of the Public Papers, without the knowledge or concurrence of the Editors of the Expositor, and, as they believe, without the knowledge or concurrence of the Committee of the London Society. The Editors considered it, therefore, a matter of duty, to place the Letters upon record, without alteration; and they certainly did so, without adopting the sentiments which their "Old Subscriber" complains of.

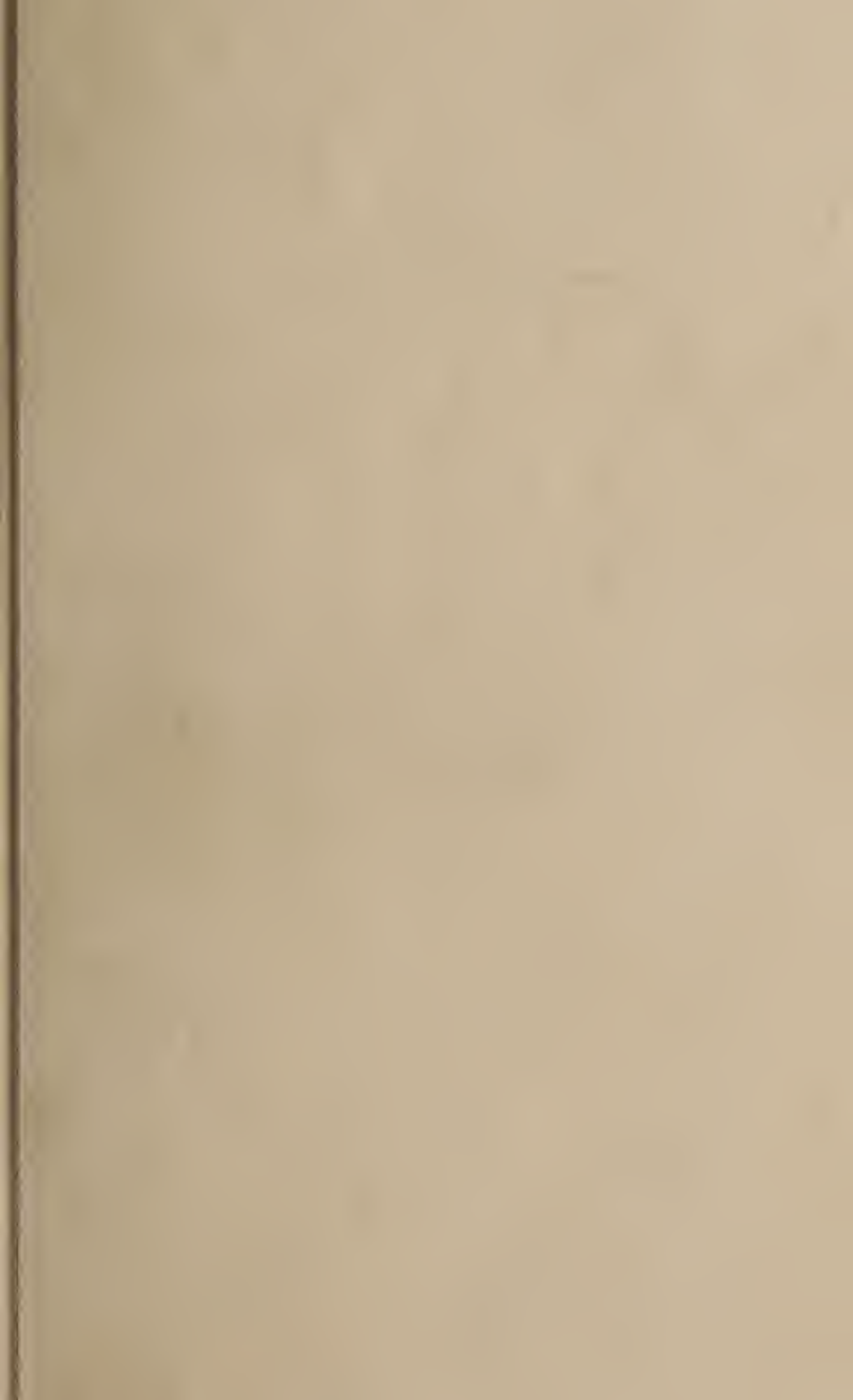
We regret to say, that the plan of "Proposed Correspondence and Prize Essays," recommended by a valuable friend, does not, upon mature consideration, appear suited to our Expositor.

The Rev. Dr. Rowan has requested us to acknowledge the receipt, by him, of the following Contributions to the American Society for Meliorating the Condition of the Jews.

| Collection in the Independent Chapel,  |    |     | Collection in Dr. Raffles's Chapel, |    |      |
|----------------------------------------|----|-----|-------------------------------------|----|------|
| Belfast .....                          | 13 | 3 0 | Liverpool .....                     | 20 | 9 0  |
| Belfast Juvenile Society .....         | 5  | 0 0 | Mr. W. Simmons, Annual, do. ....    | 1  | 0 0  |
| Collection in Rev. Mr. Henry's Church, |    |     | Mrs. S. Richards, do. ....          | 1  | 0 0  |
| Armagh .....                           | 5  | 6 5 | Misses H. and M. Richards, do. .... | 1  | 1 0  |
| Lady Lisford .....                     | 1  | 0 0 | Samuel Hope, Esq., do. ....         | 1  | 1 0  |
| St. Thomas Sunday and Day School,      |    |     | Rev. J. A. Coombs, do. ....         | 2  | 0 0  |
| Duhlin .....                           | 1  | 2 2 | Miss Courtauld .....                | 1  | 19 9 |
| Wm. C. Hogan, Esq. ....                | 2  | 0 0 | Thomas Wilson, Esq., London ....    | 10 | 0 0  |
| Rev. T. Kingston .....                 | 1  | 0 0 | Josina Wilson, Esq., do. ....       | 5  | 0 0  |
| Rear-Admiral Oliver .....              | 2  | 0 0 | Rt. Hon. Sir G. H. Rose, do. ....   | 5  | 0 0  |
| Collection in York-street Chapel ....  | 8  | 0 0 | Sir Thomas Baring, do. ....         | 5  | 0 0  |
| Miss Gore .....                        | 1  | 0 0 | J. G. Barker, Esq., do. ....        | 2  | 0 0  |
| Samuel Fletcher, Esq., Liverpool ...   | 5  | 0 0 |                                     |    |      |

We are also requested by the Provisional Committee to acknowledge the following further Contributions, received by them, in aid of the Warsaw Institution.

|                                        |    |       |                                   |    |      |
|----------------------------------------|----|-------|-----------------------------------|----|------|
| Anonymous .....                        | 30 | 0 0   | Mr. Greenhill, Annual, by Rev.    |    |      |
| Miss Turner, by C. T. Cooke, Esq. ..   | 10 | 0 0   | S. R. Maitland .....              | 1  | 1 0  |
| Edinburgh Female Society, by Mrs.      |    |       | Richard Usher, Esq., by do. ....  | 1  | 0 0  |
| Mack .....                             | 10 | 0 0   | Miss M. Pinshard, by do. ....     | 0  | 10 0 |
| Duchess of Beaufort, by Mr. Nisbet. .  | 2  | 0 0   | Miss Hartlebury, Tewkesbury, by   |    |      |
| Lady L. Somerset, by do. ....          | 3  | 0 0   | do. ....                          | 1  | 0 0  |
| Miss Roberts, by do. ....              | 0  | 10 0  | A Friend, by do. ....             | 5  | 0 0  |
| A Friend, by do. ....                  | 5  | 0 0   | Miss Nagle, by do. ....           | 1  | 0 0  |
| Mrs. H. Droz, 23, Park Crescent ....   | 2  | 0 0   | Small Sums, by do. ....           | 0  | 7 6  |
| Interest on Balance in hand to 31st    |    |       | Miss Cox, Bristol, by do. ....    | 1  | 1 0  |
| December .....                         | 7  | 10 10 | Miss Gordon, by do. ....          | 1  | 0 0  |
| A Friend, by Rev. R. Phillips, Yeovil, |    |       | Mrs. Grot, by do. ....            | 0  | 10 0 |
| omitted in former account .....        | 1  | 10 0  | Lady Nairne, by do. ....          | 10 | 0 0  |
| Mrs. Fuller, Bishop's Hull, by Rev.    |    |       | Small Sums, by Mrs. Jenkinson, by |    |      |
| S. R. Maitland .....                   | 1  | 0 0   | do. ....                          | 0  | 10 0 |



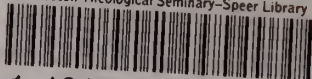
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